



OMANIS . . . Not in UN, yet, three Arabs could use support.

UN Refugee Vote, U Nu Visit, Show Israel Gaining Support

Burmese Prime Minister U Nu was scheduled to depart from Cairo yesterday, after having brought to Abdul Gamal Nasser the word of an Asian-African block of nations increasingly impatient with Arab failure to even talk peace with Israel.

Israeli Prime Minister David Ben-Gurion, prior to parting from a visit with the Burmese chief at his own Rangoon home, told reporters: "If it depended on the Burmese Prime Minister, there would be peace between Israel and the Arab countries." However, B-G added, "I am afraid that though Burma's friendship with Israel is a political and moral asset for us, it cannot change Israel-Arab relations."

B-G sees a general softening of East-West tensions before any accommodation can be sought with the Arab states. Ironically, both the U.S. and USSR voted against a United Nations Asian-African resolution, supported by Israel, which would have urged negotiations between the Arab states and Israel on the festering Palestinian refugee problem.

A total of 34 nations supported the resolution calling for direct negotiations. However, it was defeated by 44 "no" votes. Asked why the U.S. voted against the resolution, Ambassador Adlai Stevenson had first to say he "wasn't famili-

ar with the issue." After a briefing by an aide, Stevenson came back with the explanation that the U.S. voted against the discussions resolution because of the Arabs' unwillingness to discuss the matter. The USSR's Ambassador Valerian Zorin had an almost identical answer.

In the past, observers point out, the U.S. has been quite willing to back urging of something it knows won't be accepted — just to be on the right moral side. In the case of the Palestinian refugees, however, it is thought the U.S. took pains not to offend the Arabs.

The negotiations resolution that was defeated had been introduced by 16 nations, including nine African, six Latin-American, and The Netherlands. Then, when the Arabs succeeded (in the Political Committee, where the measure originated) in getting the Committee to tack on provisions calling for UN custody of property in Israel the Arabs continue to claim for the refugees, Israel voted against the measure on the floor of the Assembly. Since the resolution, now containing the Arab-sought provisions, failed to get the necessary two-thirds vote in an Assembly which is showing declining sympathy for the Arab stand, it is considered to be a dead issue.

DETROIT (P-O) — A rabbi and the editor of the "Detroit Jewish News" disagree on the rabbi's view of the Hanukkah bush.

Says Rabbi Dr. Leon Fram — described by the "Jewish News" as "the elder among the rabbis in Detroit in point of service in this community" — "I gladly acknowledge my authorship of the statement about Hanukkah" that had appeared earlier in a Detroit metropolitan daily, the "News".

In effect, Dr. Fram had credited the Catholic church with passing down the information upon which today's Hanukkah observances are based. He makes the point that the only place in Jewish scriptures in which Hanukkah is mentioned is the Books of the Maccabees. "These books," says Dr. Fram, "are found in the Vulgate Bible of the Catholic church, but were never in the Hebrew Bible. This means that the rabbis who decided what books shall be included in the Bible did not consider the Books of the Maccabees worthy of a place among the sacred scriptures of the Jewish faith."

Church Passed on Maccabee
"As far as the Jewish people and Jewish history are concerned the Books of the Maccabees might have been lost. Fortunately, they were preserved in the Bible of the Church."

There's no doubt, either, says Dr. Fram, as to why the rabbis objected to the Maccabees' writings: "The rabbis of the Talmud disapproved of Maccabean militarism. . . The word Maccabee never appears in the Talmud. . . Granting that the Church owes

much to the Jewish people, and we never tire of pointing it out, it is only the gracious thing to do to acknowledge also the debt which the Jewish people owes to the Church. . .

Part of Folklore
"As for the 'Hanukkah bush', etc., this was, as you guessed, the contribution of the religious editor of the Detroit 'News', one Mr. Schacherm. May I say that is it incorrect to criticize him for mentioning it. Whether one likes it or not, whether there is any substance to it or not, the 'Hanukkah bush' has become part of American Jewish folklore."

Responds the Detroit "Jewish News" Philip Slomovitz: The Detroit daily's religion editor "should check on facts and not be placed in the position of Gertrude Berg, who last year found it necessary to apologize for giving credence to such a profanation as the 'Hanukkah bush' nonsense. . . an insult to Jewish dignity."

Hanging Rope
The Detroit Jewish "News" published Dr. Fram's defense not only, says Slomovitz, "to give him the full benefit of the doubt. But it also gives him a lengthy rope on which to hang for stating that the 'Hanukkah bush' has become part of American Jewish folklore."

Slomovitz continues: "The rabbi might just as well have said that the stage comedians who have derided and insulted Jews for years, before the anti-defamation groups stepped in to put an end to ridicule, are part of Jewish folklore. He might just well have said that 'kike' is part of folklore. He could go on and say that 'chazir' and everything that is forbidden in Jewish folk life is folklore. But whoever says that stands alone. Whoever introduced the 'hanukkah bush' stupidity into Jewish folklore stands alone."

Hanukkah Saved Monotheism
If it hadn't been for the existence of Hanukkah at the time, says Slomovitz, monotheism couldn't have survived and there would, consequently, have been no Christianity. Further, insists Somovitz, the Books of the Maccabees would



Dr. Fram

have been handed down in any case.

But: "The major objection is to the relegating of a 'hanukkah bush' to Jewish folklore. That's a profanation. Such nonsense belongs in the folklore of vulgarity. It is an abuse of the spiritual honor and cultural dignity of our people."

Quit anti-Bias Fight, Jewish Student Warned

AUSTIN, Tex. (P-O) — A Jewish member of the University of Texas law school faculty has been threatened with dismissal unless he stops helping three Negro students to break down racial barriers at Texas U. dormitories.

He is Prof. Ernest Goldstein. He has advised the Negro students to file a suit against the university to force integration at the dormitories. He also led a faculty vote against segregation.

Thornton Hardie, chairman of the Board of Regents, issued the following warning to Goldstein: "Any member of the law school faculty assisting the plaintiffs in this suit (the suit to enforce desegregation of the dormitories) would be subject to dismissal."

Golf In Israel Swoops Forth Becoming New Status Symbol

With the establishment of the Caesarea Golf and Country Club in Israel, golf has started to become a status symbol there, just as it is in the U.S.

This magnificent, 18 hole golf course with a clubhouse overlooking the Mediterranean sea plus the ancient ruins of Caesarea, the Carmel range and the vale of Sharon, was presented to the State of Israel by The Edmond James de Rothchild Memorial Group. The late Baron de Rothchild was an ardent golfer, who left instructions that the course be built and presented to the people.

This Jewish Golf Club in Israel is set up differently from golf clubs here. Even though the golf pros in Israel are busy giving golf lessons to the many, interested people, who have discovered this new sport only in the last year or so, most of the biggest Israeli players are non-Jewish members of the diplomatic corp.

Earlier this fall, for example, when an almost all Jewish team came to compete from Great Britain, they played a gang of non-

Jewish Israelis from the diplomatic corp.

The club has about 500 resident members that is topped by a non-resident membership of about 4,000 golfers from many countries including: U.S., Canada, United Kingdom, South Africa, Australia and Japan. These non-resident members pay \$10 a year dues.

Caesarea has made it possible to arrange trips for non-resident members. The next trip planned will take place on February 16th, offered only for golfer members, the 20 day trip will include 11 days in Israel and 9 days in Europe. Although no tournament is scheduled, transportation from the hotel in Tel Aviv to the golf course will be provided daily.

A few of the prominent members of the club are: Abba Eban, former President or "Captain of the Club," Sam Rothberg and Rabbi Herbert Friedman, executive head of UJA.

Joe Shulman, Chairman of Non-Resident Membership mentioned that the non-resident club groups are planning a 1962 tournament where each club will select its best player in its own tournament, to go to Israel to compete in a large tournament, as a representative of the player's individual club. Presently, there are about 20 non-resident groups in the U.S. alone.

The golf course is a big item in connection with the development of the entire Caesarea area as the luxury, resort area of the country. The Rothchild group is now building a 1 million dollar resort hotel nearby. In addition, a Philadel-

phia group is planning to build a 200 unit, resident apartment colony adjoining the golf course which will be available to non-residents either on a sales or rental basis.



GOLF, ISRAEL'S NEWEST sport is attracting fans from all over; mainly Israelis from Western countries and tourists eager for a good game. That's Abba Eban who just teed off in a friendly match with some visiting firemen.

15th Century Glossary

First of the Hebrew glossaries was the "Makre Dardeke" (literally, "teacher of children") published in Italy in 1488. It gave the Italian and Arabic equivalents for Hebrew words. It was intended to help Jews appreciate their own literature, and to equip them for arguments with Christians and Moslems.

Some Views of Jewish Love and Marriage — All Agree that Marital Trouble Zooms

The Twist May Be Twisted As Morality Is Questioned

For the Jew, "in the love of man for woman, in the very capacity of love, he finds reflected the divine spark," says a rabbi.

"Marital strife and divorce are fast becoming major problems for the American Jewish community," says a writer.

"Nu," she told herself, "look who's crying. Yitta Bernstein. A lot she has to cry about. Such a metziyah she's parting with. She should thank her lucky stars she got rid of such a specimen. Only a near-sighted girl like my poor Myra could see anything good in such a nebbisch like her Hymie," says another writer, giving a subjective report of a "typical" Jewish wedding.

B'nai B'rith Journal

All three are writing in the current issue of "National Jewish Monthly," organ of B'nai B'rith.

The rabbi is Sol Landau, Cong. Beth Hillel, Wilmette, Ill. "It appears," says he, that "love completely dominates our modern Western society. No child seems too young to be acquainted with the notion that having a friend of the opposite sex is the most desirable thing in the world . . .

Not Surprising

"It is therefore not at all surprising that more and more people marry at a very young age. What is surprising, perhaps, is that despite all this love, more marriages are on the rocks than ever before, because they prove to be without a love base."

As Rabbi Landau sees it: "While the identification of Eros with love seems to be the most prevailing danger in our society, the very setting in which our young people grow up furthers other misconceptions about love. In the violent reaction against the authoritarian home and the authoritarian educational system, love was put on a par with over-indulgence.

"This means that the child is in a position to do as he wishes at any particular time. He is deprived of the exercise of discipline, control and direction, and of the love that comes from respect of self and

others, which makes man love God . . .

Love from Within

"Love comes from within and cannot be superimposed. Self-love is the inevitable outcome of over-indulgence. Possessive love very often will be found with self-indulgent love . . . Falling in love is comparatively simple, but staying in love is a task which requires constant work. Superficial feelings come and go, physical attractions are merely temporary; true love is a decision based on judgment."

Writer Alfred K. Allan reports at length on the findings of the Conservative movement's Marriage Counseling Bureau. "The Bureau has found that the stresses of modern living and fact that divorce is no longer so great a social stigma as it was years ago, are factors in the rise in marital discord among Jewish couples. However, Dr. Sidney Furst, the Bureau's psychiatric consultant, says:

Lubavitcher Lads Skunk Yeshiva-ites On Court

NEW YORK (P-O) — The Lubavitchers beat the high school team of Yeshiva Torah Voadath, 47 to 40.

It was considered something of an upset because Yeshiva fans look upon the Hassidic Lubavitchers as having their heads in the clouds, most unimpaired of basketball.

Fascinated observers report the games involve a bit more whistle blowing when the Yeshiva boys play. That's because every time a yarmulke falls to the floor, the referees halt the game until the player can retrieve it.

The players all wear arba knfos that flood the court with the continual swish of flying tzis. Also male "tinius" calls for long trousers instead of the usual playing shorts.

"The main reason is the presence of a psycho-neurotic disturbance in one or both of the parties. These disturbances originate in childhood and continue through adolescence. They may remain latent for many years and manifest themselves later in life."

And, says the Bureau's marriage counselor, Mrs. Maria H. Mills: "It's interesting that we have very few instances where the generally accepted causes of marital discord — adultery, gambling, and alcoholism — were present. This would seem to indicate that possibly such types of neglect occur less in Jewish circles."

Communications

"The main problem, we discover, is inability to communicate with each other. Although many couples come to us with complaints they are having serious religious problems, we have found that the couple is actually only using religion to cover up the basic underlying cause of their strained relationship."

Back to the wedding, reported by Gina Bell-Zano, a Brooklyn lady who usually specializes in stories and articles for children: "The mother of the groom fixed her pale eyes on the bride, and suddenly her tears dried up, too. 'So,' she told herself, 'she got him. Hook, line and sinker, she got him. My refined son she got. I told him, when he said Myra was the one, I told him if she was such a treasure, would she be hanging on the tree until she was 26?'"

The question of morality has created recent controversy in the world of dance and jazz. The question seems to be whether or not churches are keeping up with the times in an era where we are all moving swiftly.

Music has always been an intricate part of many religious services for people of all faiths. The newest development has been the idea of introducing jazz into the churches. Wilson Wade, Professor of Religion, at Dartmouth College, is in favor of jazz in churches. He believes that jazz is appropriate to a house of God, because it is "honest" music reflecting the age we are living in.

As new generations come into being, many innovations occur, sometimes causing a spiritual experience to become more meaningful. Isn't it possible then, that in the growth of music in Jewish synagogues, some day jazz will arrive as a true voice of the new generation proclaiming the glory of God with new born vitality?

In a lighter vein, the latest dance craze in the country, called "The Twist," is being questioned by Catholic moral theologians. In The Pilot, it is asked whether dancing can be twisted to immoral purposes. They state: "The really serious moral problems relating to dancing arise in the occasion it affords for intimate association, particularly among young people."

The Catholic theologians feel that dancing, in itself, is not morally wrong, but that it may involve

moral dangers. They do not give a yes or no answer about "The Twist." This is probably because this latest dance form is an energetic, rhythmic gyrating in which the dance partners do not actually touch. Therefore, it certainly must be difficult to decide whether it is any more immoral than "The Charleston," the craze of the roaring twenties.

European Rabbis Seek U.S. Aid to Cemeteries

A group of ultra-Orthodox rabbis who served Europe's Jews throughout the Hitler period have called upon folk groups in the U.S. to take the lead in protecting Jewish cemeteries in European towns where Jews no longer live.

"European Rabbis in America" is the organization.

American landsmanshaften organizations should look upon their European hometowns as "life arteries," says the organization.

And, it adds, those arteries extend to desecrated cemeteries in the old countries which Americans should help restore and preserve. For more information, write Rabbi M. Y. Rubin, president of the "Center of European Rabbis in America," 238 East Walnut Street, Long Beach, New York.

Fruit Fly Fame

Among the world's leading geneticists, is Hermann Muller, American, winner of the Nobel prize.

Jews and the Liberal Tradition-- They've Often Been in the Lead

"Jews since the era of the enlightenment have adhered to the liberal tradition — but at no time before the Twentieth Century were circumstances conducive for them to play more than a minor role in the unfolding of the American drama of reform."

Since then, says Dr. Moses Rischin, the Jew has often been in the forefront of the liberal tradition. Dr. Rischin's views, personally delivered some time ago at a joint meeting of the American Historical Association with the American Jewish Historical Society, have now been reproduced in the latter's "Quarterly," with comments of two other scholars appended.

Jews Had Little Chance

No matter what their sympathies, it wasn't always easy for Jews to make their views of social matters known in America. Dr. Rischin points out. Quakers and the New England conscience were principle possessors of the torch of social reform in early days of the nation. Then came the Jewish refugees of the European social upheavals of 1848 — but, still, pre-Civil War abolition movements were so linked with evangelism, Sabbatarianism and Know-Nothingism that the Jews still had little chance to make their views heard.

Then came the "gilded years" of post-Civil War industrialization. It was a period, says Dr. Rischin, when "laissez-faire found few questioners among the urban middle classes and when evangelical Protestantism set the terms and the tone by which individual and group conduct was judged, there was little impulse or inclination for Jews, themselves largely members of the business community, to dissent from the prevailing mood."

Well-Meaning Yanks

It was period in which "well-meaning Yankees" were "convinced that personal sin and self-indulgence were at the root of all social problems. Jews were not likely to respond, no less join in such appeals with their conde-

scending and missionary overtones."

Then came later years with the leadership in the working movement of Samuel Gompers. Also, "the first generation of liberal-educated Jewish college graduates, largely of German background, were inspired by the emphatically secular and scientific spirit of the age. The more articulate among them became identified with the advocacy and promotion of all that promised change and experiment and sympathy for the heterodox."

"Uncircumsized Jews"

Brandeis and Cardozo were leading lights for judicial reform. Journalistically, Walter Lippman and Walter Weyl — "two uncircumsized Jews," as Theodore Roosevelt characterized them in a moment of pique — were instrumental in founding of the "New Republic."

Franz Boas spearheaded the fight against racist theorizing. Joel Spingarn became the leading spirit in the NAACP. Lillian Wald started the settlement house movement. Similarly, in scholarship and the arts, Alfred Stieglitz, Waldo Frank and others showed the way. The Institute for Advanced Study at Princeton was organized by Abraham Flexner.

Enter East Europeans

Dr. Rischin continues: "In the early years of the Twentieth Century, most East European Jews entered the mainstream of American life by way of the labor movement . . . They were guided by a sense of election, a sense of mission, and a sense of crisis implicit in international socialism which Will Herberg has described as 'a secularized version of the "universalist" aspect of Jewish messianism.'"

Still later, Jewish professionals — lawyers, journalists, economists — supplied "a significant proportion of the technical personnel for the staffing of the enlarged American labor movement and the new federal agencies" which "facilitated the transition to the welfare state."

A minor dissent to Dr. Rischin's views comes from Dr. Stanley Falk, who works for the Army as

an historian: "... As a characteristic member of the early American community, the Jew had a variety of beliefs, both liberal and conservative. The contradictions in his own traditions were reflected in diverse conflicting courses pursued by different individuals, and sometimes even the same individual." Thus, Dr. Falk cites two principal backers of slavery and secession: Judah Benjamin and David Levy Yulee.

What About Tradition

Still, Dr. Falk agrees that Jews have been steadily more prominent in liberal movements as the years passed. However, "If this participation has sprung from social marginality, labor ties and urbanization — as Dr. Rischin suggests — can not we also seek its origins in other sources; in the Biblical traditions of Judaism; in the history of a persecuted people seeking dignity and security in a free society; in the absence of a single state religion in America, where the diversification of Christianity itself ensured the independence of repeated European replenishment of American Jewry, introducing a variety of cultures and experiences?"

Rabbi Abraham J. Karp, Cong. Beth El, Rochester, N. Y., also comments on Dr. Rischin's theories, almost entirely favorably. He takes up the matter of Judah and Yulee by arguing that "they were totally estranged from Jewish life."

America "Outsider", Too

Further, Rabbi Karp comments: "Dr. Rischin's statement 'to be socially marginal has often meant to be central of the problems of American society' is a brilliant insight. He then equates 'the working out of the liberal tradition' with 'the unfolding of the American drama of reform.' It means that the vehicle of participation in the liberal tradition is the protest against things as they are."

He would go a step further, Rabbi Karp says: America, itself, in its position in relation to older societies on the other side of the Atlantic, has been, in a way, traditionally "socially marginal."

Rabbi Warns Parents Against Christmas 'Tinsel'

By Jeanette Herschaft

NEW YORK (P-O) — Jewish parents must remain firm in the face of the glamour and tinsel of Christmas, admonished a Rabbi on a local telecast.

Rabbi Herbert Weiner of Temple Israel, Orange, New Jersey, took to task those parents who naively rationalize that placing a "small" Christmas tree in their home, at their children's request, is really like Chanukah. Such an attitude was labeled "sheer nonsense" by the Rabbi.

"We must be firm and say NO, to our youngsters," he said. "We must not adopt aspects of the Christian religion, although we may admire their esthetic beauty," the Rabbi counseled in reply to a query on the round table type TV cast, "At Your Beck and Call."

"Give your non-Jewish friends gifts, if you desire, even join at their home Christmas party, but remember the festivity is not yours. Admire it yes; adopt it, no!"

Symbols of Christmas, no matter how attractive, as the decorated tree, cannot be stripped of their religious connotation. To adopt some of these customs, he warned, was to affirm the dogma of the Christian religion and deny the tenets of the Jewish faith.

"While Judaism acknowledges that Jesus was a wise and great man who taught Jewish principles, it does not acknowledge him as the Messiah, although he may have made it easier for the Messiah to come," Rabbi Weiner offered.

He called for a "Look, admire . . . but do not touch" policy on this score.

As for this holiday and the public schools, Weiner said, that it was the duty of parents to consult with local school boards, if religious aspects had been the long time course of observance there.

"While, non-religious Christmas plays may be overlooked, those with deep religious overtones place our children in embarrassing positions; this, aside from the legal aspects of separation of Church and State," he said. Parents must make vocal their objections to the school boards, Weiner maintained.

An angle of the inter-faith movement came in for sharp, distinct dismissal by Rabbi Weiner, who is author of the recently published "The Wild Goats of Ein Gedi."

"Interfaith Dating No. It has no place in any religion which seeks to perpetuate itself," he said. While it may happen occasionally somewhere along the line from high school, college through the business world, it must not be rule but the single exception," the Rabbi counseled.

"If you don't go out in the rain you can't get wet! . . ." smiled Rabbi Weiner as he accredited those sage words to "my mother," and "remember, momma does know best!" he conceded with a profound gleam.

To the many queries that he comment on Ben Hecht's controversial book "Perfidy," Rabbi Weiner was brief.

"A man who flatly states that he is non-objective about facts, as Hecht does in his book, as he attempts to rewrite history, makes such a work clearly unworthy of debate . . ."

Crumbling Family Structure of Israelis From Orient Contributes to Delinquency

Juvenile delinquency in Israel is likeliest to involve children of parents from Oriental countries who tried too hard to change too fast to Israeli ways, letting the traditional family structure crumble in the process.

So, paradoxically, says David Reiffen, writing in a special "Israel as seen from within" section of "Jewish Frontiers".

True, there are delinquents from the Ashkenazic families, too. But, "numerically they do not constitute a problem but only in relation to the quality of offense committed. There are many among them youngsters with real leadership qualities, displaying the first signs of what might be called gang behavior."

Wayward Ashkenazi

For delinquents of Ashkenazic origin, says Reiffen, their parents' very relative prosperity is usually the cause. For Separdic delinquents, on the other hand, it's the opposite — poverty — that causes them to become delinquent.

And, when poverty presses on the Separdic child, it's often in the face of a deteriorating family structure, Reiffen continues. Often, the father has been unable to adapt himself to a lower occupational status in Israel than he had in the Oriental country the family had left.

As the parents respond helplessly to their new environment — with the father either becoming more severe in preserving familial authority he considers traditional, or abdicating most of his authority — the child is left relatively helpless, continues Reiffen. In school, as a consequence, he frequently becomes unable to master the most elementary of subjects, or even to learn to think abstractly.

No Education, No Job

As a result of his educational difficulty, the immigrant child finds his employment opportunities severely limited.

On the other hand, immigrant families even in the direct economic straits — if they maintain the family structure, including the stigma associated with misdeeds by any member of the family — the chances of delinquency are lessened.

Says Reiffen: "It seems that if the family keeps defenses intact and tries not to mix too much with other groups, it stands a chance

of surviving with its old concepts of living. In that case, the process of acculturation is less pronounced and there is, consequently, less likelihood of real delinquency.

Conformity Dangerous

"On the other hand, if the family goes all-out to accept new concepts of life prevailing in the new environment, the break-up of the family is fast, the likelihood of delinquency is more probable. There are clear indications that closed family relationships prevent juveniles from going astray. Consequently there should be no pushing, conscious or unconscious, in trying to make Oriental groups become 'Westernized.'

"The feeling that basically the

new society is an accepting one makes frustrating situations and grievances more tolerable. This, coupled with a feeling of belonging and of collective efforts, has the effect of putting brakes on the behavior of individuals and groups."

Jewish Castes

The Jews of Malabar, on the southernmost tip of India, were so influenced by their Hindu neighbors that they adopted a sort of caste system of their own; white Jews, brown Jews, black Jews. The three groups neither inter-marry nor worship together (the services are Orthodox Sephardic).

There are More Anti-semites in Indianapolis Indiana Than in Hamburg Germany Hears Editor Harry Golden

By Harry Golden
(Ed. note: This is the 4th trip Harry Golden has made to Germany in 3 years. This is part of a lengthy article on Anti-Semitism which Harry will eventually be published in the Carolina Israelite.)

The lights were always on Judy Garland. It is amazing to see the universal appeal of this girl after a six year absence from films even in places where she has never appeared. I spent a day behind



Golden

the wall in east Berlin and the only two contacts I have there found it convenient to switch the conversation to the actress. I asked a rabbi (there are eight hundred Jews left in the Communist sector), what he thinks about the Communist wall and he answered: "Is Judy Garland a Jewish girl?"

Next to Judy Garland the hero of the international premier of Stanley Kramers picture, "Judgement at Nuremberg" was Mayor Willy Brandt. The Mayor of West Berlin addressed the audience of some four hundred journalists from nearly every country in addition to another twelve hundred leading citizens of Berlin including twenty members of the Parliament.

Brandt spoke of the Kramer film as a documentary work of art. He also addressed himself to the theme of "justice", that the film is related to the Berlin situation of nineteen forty seven and nineteen sixty one. He said that the disregard of justice brought about the downfall of Germany which had once been respected as a citadel of justice and order and the world is interested in Berlin today for precisely the same reason.

The Mayor added that the fact that the Germans themselves are the victims today does not lessen the gravity of the Nazi crimes and only proves that justice is blind and ignorant of nationalities.

The interesting thing about Brandt's speech is that "Judgement at Nuremberg" has already become highly controversial in the German press as well as in some important quarters of the United States. "This was not the time to release such a film," seems to be the attitude.

A German journalist told me that the ten percent Anti-Nazis will like the film, that the ten percent old Nazis will hate it, and that the eighty percent will ignore it.

The story portrays one of the last trials held in Germany and it presents the attitudes and performances of post-war Germans, as well as the attitudes of the post-war American military.

There are, of course, no Nazis left in Germany by now (1948). And everyone hated Hitler. They plead with the Americans to understand that they are all fine people who would never have com-

tenanced such things as gas chambers, deliberate starvation, and the extermination of Jews, if they had only known about it.

Several scenes between an American General and the American prosecutor are wonderfully underplayed. The General asks the prosecutor, Richard Widmark, "Why are you so hot and bothered? The war is over and besides we need these Germans now that Russia has forced a blockade on Berlin and we must have an airlift; take it easier..."

The Prosecutor looks at the General, walks out and mutters under his breath, "What was the war all about anyway?"

If Stanley Kramer timed his premier with the verdict in the Eichmann trial in Jerusalem he deserves credit for affording us an interesting study in German attitudes. A morning newspaper which applauded the Eichmann verdict expressed chagrin at the opening of "Judgement at Nuremberg" at this time.

This attitude may also be related to the comparative success of the book, play and movie of the diary of Anne Frank. There is no chance that "Judgement at Nuremberg" will receive the applause in Germany that followed the Eichmann verdict or the success of the Anne Frank story. The Eichmann verdict helped alleviate the Nazi crimes.

This is what most Germans have been saying; it was Hitler, Goebbels, Eichmann, etcetera, and they are glad that these fellows got what was coming to them, and furthermore the Anne Frank story ended on a note of forgiveness. The child wrote that despite all that has happened people are essentially good, but "Judgement at Nuremberg" leaves the entire air of brutality dangling in the air with its closing caption, "In nineteen sixty-one not a single one of those sentenced to life imprisonment in 1948 is serving his sentence."

In "Judgement at Nuremberg" there is neither alleviation nor forgiveness, not because these are not great virtues but as Mayor Willy Brandt himself has said the time is not yet.

And now for a personal note. A Hamburg reporter for one of the large German weeklies told me at lunch "there are more Anti-Semites in Indianapolis, Indiana, than in Hamburg." He told me that he had been an exchange student and lived with two different families in Indianapolis in 1953 and that both these families and their guests often told him that no matter how bad Hitler was, he did do some good in his measures against Jews.

I have heard similar stories often from German journalists — for a long time I did not believe it. I merely thought it was an attempt to spread the guilt, a rationalization. But my journalist friend from Hamburg is a man of integrity and honour and I believe him in his reference to those families in Indianapolis.

But this is just the point, regardless of what these people in

Thrill Driving New Peril As Speeding Youth Crash

TEL AVIV (P-O) — Normalizing the Jew in his own country has always had a spectre hovering over it which shows itself increasingly as the new country develops. This spectre is the threat that normalization will also bring rampant drunkenness, decadence, discard of learning and moderation and other traits developed over the centuries.

The indications are watched carefully by Israeli sociologists and leaders as well as by others around the world. "Thrill driving" in Israel is the latest of such developments that cause concern among Jewish groups seeking to keep the ship of state sailing smoothly.

Tel Aviv police have on record three cases of "thrill riding" by youngsters, one of which ended in

death. Others involved serious injuries.

A particular matter of concern, states the Jerusalem "Post", is the number of youngsters who drive motor scooters without a license and who "borrow" scooters for brief periods to show off before their friends or to drive a girl friend to Dizengoff Square.

The "Post" reports that gangs of youngsters expect their members to steal motor scooters in order to show they have "guts."

A 17-year old boy of the Hatikva quarter was killed in a motor scooter accident. With a 15-year old friend riding on the seat behind him, he speeded up the vehicle, lost control of it and crashed into a plate glass window. He plummeted through the window and was killed instantly. His friend was seriously injured.

Another 17-year old youth, "borrowed" a Vespa from a friend "just for a spin" and ran over a six year old girl on the Givatayim road. By a miracle the girl escaped death.

An eighteen year old boy from Yad Eliahu took his father's scooter without permission, lost control of the vehicle swerved onto the sidewalk and seriously injured two girls.

First Draft

Much of "Ben Hur" was first read aloud by its author, Lew Wallace, in the Albuquerque, N.M., living room of the Spiegelberg family.

Politics Bow To Religion At Mandelbaum

JERUSALEM (P-O) — Israeli-Arab differences are put aside twice each year — at Christmas time and Easter time — to allow policemen.

Christian pilgrims round-trip access to Bethlehem through Jerusalem's Mandelbaum Gate.

Bethlehem — site of Christ's birthplace — is five miles inside Jordan. Ordinarily there's a one-way only rule in effect at the Mandelbaum Gate. Travelers may go from Jordan to Israel or from Israel to Jordan but there's no return through the Gate.

However religious considerations are allowed to take precedence over political differences on the occasion of the nativity and Christ's legendary resurrection.

Then Christians from all over the world flock through the Mandelbaum entry into Jordan to attend religious services at Bethlehem where Americans from the Corn Belt in business suits rub shoulders with Arabs in flowing robes and colorful headaddresses and a Babel of tongues is heard.

Shiny new limousines are parked beside donkeys and camels at the Church of the Nativity. Throngs jam Manger Square to take part in ancient religious rituals.

point here and a point which has always fascinated me about the history of the Jews. I believe the Jews are the only people in the world who have never blamed others for what has happened to them.

This can be quite maddening to the Jewish secularist who delves into Jewish history, but it would be a good thing if the Germans understood today this old testament idea and accepted the facts that there is a special German guilt and it is specifically a German responsibility to examine truthfully and humbly what in German tradition and attitudes made so appalling a regime possible.

The Germans should learn from the Jews not to blame others for their misfortunes. It seems to me that today the attitude among many Germans is to keep pointing out that others, other Europeans did not protest or even show pity and in pointing this out the Germans feel that their own guilt is alleviated.

Thief Exchanges Injury for Insult

TEL AVIV, (P-O) — Assault me, but don't insult me!

That, in effect, was what an indignant, admitted bicycle thief told a court here was his reasoning in punching the nose of the owner of the bicycle he attempted to steal.

One David Sasson admitted in Magistrate's Court that he had ridden away on a bicycle he'd seen standing against a house front.

Several days later, while Sasson was riding the bicycle along a city street, he was spotted by the bicycle's owner. The owner, shouting "thief, thief," grabbed hold of Sasson. That's when Sasson swung. He explained:

"That I stole is true. That I should be punished for it is true. But to call me a thief for the whole street to hear? For that he deserves a punch in the nose!"

With an understanding nod, the judge sentenced Sasson to four months.

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WHAT FOODS THESE MORSELS BE

For Those Unexpected Wintertime Guests...

By Sarah Lieber

Some friends were talking with me the other day about wintertime entertaining. Cold evenings make it especially nice to have friends in to share the warmth of our living room. And if there's a fireplace so much the better.



Sarah

One of the ladies says she always has something in the refrigerator or freezer compartment ready for impromptu serving. Another that she keeps a shelf of prepared delicacies always filled. Someone else told about the many times she has stretched a pound of chopped beef intended for next day's lunch, into a main dish for a crowd who descended unexpectedly. With a package of spaghetti and some canned tomato on hand, she makes a delicious dish, using her own blend of herbs to make it distinctive. We all agreed that it isn't the amount of food, or even the flavor which means most to guests. It's the warmth of our sharing. And if there is no malice to serve it's true that the joy of sharing time and talk that means more than the missing refreshments. Of course, every balabosta enjoys showing off her best cooking techniques. So we have some basic and delicious recipes for your files.

BASIC LINZER COOKIE DOUGH

1/4 lb butter
1/2 cup powdered sugar
grated rind 1/2 lemon
2 egg yolks
1 cup all purpose flour

Cream the butter and sugar together. Stir in yolks and rind. Add flour and beat just enough to blend. Pat into a greased 10 inch square pan. Fill with desired fruit, chopped nuts, coconut, jam or jelly. Bake 20 to 30 minutes in preheated 325 degree oven. Time depends on filling. Cut into bars or squares when ready to serve. This keeps well, frozen or carefully wrapped in foil or plastic film.

CARDAMON CAKE

1 cup sugar

3 eggs

1 cup butter or margarine, melted

3 cups sifted all purpose flour

1 tsp baking powder

1/4 tsp ground cardamom

3 tblsps sugar

1/2 cup chopped nuts

Gradually beat the sugar into the eggs. Add melted butter or margarine and beat until the mixture is light in color. Sift together all dry ingredients and stir into mixture gradually. Spread dough 1/2 inch thick into a greased 15 x 10 x 1 inch pan. Sprinkle the surface with the remaining 3 table-spoonfuls of sugar and chopped nuts. Bake in a pre-heated 350 degree oven 25 minutes or until lightly browned. Cool, then cut into squares. A pleasant change in flavor from the usual.

TWO TONED SCOTCHBREAD

1 cup soft butter, margarine or mixture of both

2 1/2 cups sifted all purpose flour

1 tsp vanilla

1/4 tsp salt

1 cup chopped nuts

1 6 oz pkg semi-sweet chocolate morsels

Cream butter and sugar together until fluffy. Work in flour, salt and vanilla. Stir in 1/4 cup of chopped nuts, reserving remainder for top. Divide dough in half. Melt half of the semi-sweet chocolate morsels in the top of a double boiler over hot water and stir into half of the dough. Shape each half of the dough into a rectangle, wrap in waxed paper and chill at least one hour. Place chocolate cookie dough on ungreased cookie sheet, cover with waxed paper and roll to quarter inch thickness. Sprinkle with reserved chopped nuts. Roll out remaining dough as above and top with rest of semi-sweet chocolate morsels. Bake both varieties 15 minutes at 350 degrees. Cut into diamonds or squares while still warm.

QUICK DROP COOKIES

1/4 pound butter

1-3 cup sugar

1 egg, beaten

3/4 cup flour

1/2 tsp vanilla or almond flavoring

Cream butter until soft then cream with sugar. Beat in egg and vanilla. Stir in flour and blend well. Drop by teaspoonfuls onto a

greased cookie sheet. Garnish each cookie with candied cherry, raisin, nutmeat, or colored sugar, or leave plain, and garnish with frosting after baking. Bake 8 to 10 minutes at 350 degrees. Remove from pan while hot to cooling rack.

CREAM CHEESE PASTRY

1/4 pound salt butter

1/4 pound cream cheese

1 cup all purpose flour

Have butter and cheese very cold temperature. Place flour in a large mixing bowl and cut in cheese and butter with two knives or a pastry blender as in making pie crust. Fat should be coated with flour and all pieces should be the size of peas. Pat mixture together with hands to form a cohesive dough. Chill at least two hours, or over night if possible.

Roll out and sprinkle with poppy seed, caraway or dill seed. Cut into strips and bake 10 to 12 minutes at 400 degrees. This basic dough may also be used for fish puffs, rogalach, fruit cobbles or other delicacies. Fill as desired and roll up to form horns, for rogalach. Or pat into ungreased pan and fill with fruit for cobbler. A very versatile basic dough. Bake filled pastry longer than in making strips.

MOHEN and ONION PLATZLACH (WONDERFUL WITH SALAD)

1/2 cup oil

3 large onions

4 eggs

2 1/2 to 3 cups flour

3 tps baking powder

1/4 cup poppy seed

Grate the onions and beat with eggs until light in color. Add oil. Sift flour and baking powder together and stir in. Add poppy seeds. Roll out on floured board and cut into rounds or squares. Bake 15 to 20 minutes at 350 degrees or until lightly browned. Serve hot or cold with soup, salad or poultry dishes.

A WORD TO THE WIVES

Ingenuity and poise are the watchwords when the unexpected comes up.

And the best hostess is the one who really means it when she says "So happy you could come".

On the other hand, the best guest gives at least a few minutes telephone notice to the hostess, so she can have her living room tidy and her face composed.

THE WOMAN'S VIEWPOINT

What About It? Are We to Be Clannish—Or Will We Openly Accept the Converts?

By Helen Cohen

I keep starting where I left off in a previous column.

Let's see. I was commenting on the fact that "Time" magazine had noted that over 2,000 persons are converting to Judaism each year, and I remarked that if we are going to become a proselytizing religion we'll have to change some of our thinking, including going out of our way to make newcomers feel at home among us, and



Helen

living more conscientiously by our precepts. And I ended with the thought that most of the converts today are surely young ladies wishing to marry Jewish men, and that marrying into a faith should make the change of religions an easier one than if there were no family ties to bind the newcomer to the group (easier, I amended, if relatives tried to be kind and understanding.)

That closing thought brings us to some new and strange deductions. But as I said in that piece, becoming a proselytizing religion isn't going to be as simple as you first thought.

If we want converts, and if the easiest and simplest kind of conversion (as far as becoming integrated into the group) is by marrying a member of the group then

shouldn't we be encouraging rather than discouraging intermarriage?

And, secondly, if most of the converts are young ladies wishing to marry Jewish men, doesn't that leave a lot of Jewish girls without husband material? In order for them to find mates, we may have to stop heaping praise on them for being such loyal and thoughtful daughters for trying to remain within the fold and push them out into the world to find and bring one back.

I realize that part of the reason for our long-time disapproval of intermarriage was the thought that a person not raised in the Jewish faith wouldn't have the same feeling of Yiddishkeit, would not be likely to be a knowledgeable and devoted co-religionist. Or the fear that the Jewish mate would become assimilated into the vast non-Jewish community surrounding him. Or if he did not, his children would. And partly,

you will agree, it must have been pure clannishness on our part.

But you can't be a missionary group and clannish, too. You'll just have to make up your mind before those workers at the Jewish information centers in Chicago and Los Angeles get all steamed up over the idea of selling Judaism to the public.

And finally, though not too new, is the deduction that if we are truly desiring converts, and they come to us in marriage, their Jewish mates will have to convince them that Judaism is meaningful in their own lives, or wifely will not be convinced, and I don't care what anyone else tries to tell her, whether it be a relative or a Jewish friend or the rabbi himself. If the man she married has no use for his religion and his people, how can she be expected to?

Are you guys ready for a vote, or are you too old and set in your ways to change?

Teens Display Too Much Knee As Girls Copy Example of Mama

As hemlines rise, youth steps into the news. There is no doubt that fashion decrees shorter skirts; however, youth have gone beyond the point of good taste creating issues with school authorities.

In Brentwood, L. I., school officials drew the line at mid-knee. This resulted in the suspension of 41 high school girls, for showing more knee than they should.

Adding to this bare-legged disturbance are some girls from Hunter High School in N.Y.C. Taking a defensive stand some of these 15 year old teens offered their feelings on the matter. Rhoda Epstein said: "Don't blame us, society makes the fashions." She was seconded by Frederica Barlaz who replied: "All the stores sell is short skirts." Later, Miss Barlaz admitted that she, like all the rest of the girls, added to the short length by rolling up her skirt at the waist to make it even shorter

er than it was when she bought it. Searching for the reasoning behind this new fad, Barbara Weintraub was helpful in throwing a little light on the matter. She said: "I would look foolish in long skirts when everyone else is wearing short ones." Miss Weintraub added: "My mother wears them just as short."

Now the question is properly posed. Mama and daughter may dress alike, but how do Jewish parents feel about their daughters prominating in immodest short skirts?

Fascinating Eskimos

The great Franz Boas turned to the anthropology he did so much to advance as the result of a meteorological expedition he accompanied to Baffin Land. There, he was more fascinated by the Eskimos than by the weather — and so turned to anthropology.

Kentucky German

Although born and raised in Louisville, Ky., Louis Brandeis, who was to become the legendary Supreme Court justice, was taught in German throughout his early years.

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YOUR NAME

By Norbert Pearlroth

Dear Mr. Pearlroth: I am reading your column with interest and would appreciate very much if you please would explain the origin of my family name of "Gottesman".

My grandfather was a native of Munkacs, Hungary. — EDMOND GOTTESMAN, Nyack, N.Y.

GOTTESMAN is a synonym of the Hebrew name Moses. The great lawgiver is repeatedly referred to in the Bible as "Moses the Man of God". When Austro-Hungarian Jews were bidden to assume permanent family names in 1789 your ancestor whose father's name had been Moses could not take Moses as his new surname. The Austrian Government made it clear that they regarded Hebrew names as unsuitable to the new law. Your ancestor did what a great many others conceived to be their duty. They translated the words "The Man of God" into German and took the result Gottesman as their permanent family appellation.

Dear Mr. Pearlroth: I would greatly appreciate it if you could give me the origin of the name "Fenichel". My father-in-law comes from Zabno, Galicia. — MRS. S. FENICHEL, Brooklyn, N.Y.

FENICHEL — more correctly Fenchel — is a herb known in English as fennel. Fennel was a very popular remedy, used as a spice, a condiment and as a medicine. It was taken in water, as an oil and tea. The surname originated in 1789 when your ancestor who was a spice or herb dealer took his name from his stock in trade. The taste of fennel resembles licorice.

Want to know what your name means? Address your queries to Mr. Pearlroth, National Jewish POST and OPINION, 84 5th Ave., New York 11,



Pearlroth

Cleric Turns Cabaret Comedian

The Pensive Punhandler

By Rachel Ann Rabinowicz

The ministry, as ministers often tell us, is no profession for a nice Jewish boy. Precisely at dead of night, deep in the black velvet depths of the Blue Angel, this decomposing nitwitticism suddenly rose up and rapped me on the shoulder. For who should be king of the cabaret? Who should it be but a rabbi? A onetime rabbi, admittedly, but the sorrows of the Jewish exile (or maybe the travails of those months in the ministry) have set their seal upon his downcast brow and his eyes are dark with inner conflict.

"It would have destroyed my father," explains Yankov Moishe Maza, more appropriately billed as Jackie Mason and acclaimed by Earl Wilson as "one of the greatest living handlers of nonsense."

For Jackie's father was an ultra-orthodox rabbi, centered in the Lower East Side for a quarter of a century. His three older brothers are ultra-orthodox rabbis in Far Rockaway, Lakewood and Pittston, Mass. His three younger sisters are very religious, too. But, despite his traditional background (as graduate of Mesita Tifereth Jerusalem in Brooklyn as well as City College in New York), Jackie Mason's greatest love has always been The Theater. Only knowledge of the grief and pain that deviation from the pulpit path would cause his pious father led this fourth son in the footsteps of his ministerial brothers to a North Carolina kehilla. When the pater familias passed away five years ago, Jackie made the fateful break and exchanged shul business for show business.

"I never pretend to be anything but a very Jewish man," declares the unhappy-looking humorist, carefully kashrut-observing, who speaks in a Lower East Side accent, liberally seasoning his deadpan delivery with sighs from the



Mason

soul. But there is a world or two of difference between being a rabbi, symbol of proxy piety for an uncaring and uncommitted community and being a "very Jewish" comic who has frankly compromised with tradition.

How did the family react? Mother was grieved, of course, but neither as intense nor as articulate about her youngest son's rabbinic destiny as her husband had been. It had always been her wish to live in Israel and recently Jackie was able to make his mother's dream come true. The brothers "disturbed" at first, were gradually reconciled to the idea and Jackie's new role in life did not disrupt their fraternal relationship. And, as if to prove it, a telephone call to a solicitous sister-in-law momentarily disrupted the interview.

But how does clergyman turn comedian? In a number of uneasy stages. He lifts up his eyes to the hills. Young Mason, who looks younger than his thirty years, started in New Hampshire, circled the Catskills as social director for several uphill seasons, until he reached those Borch Belt pinnacles like Grossingers and the Concord. Then he was "discovered" by the Slate Brothers Club in Los Angeles and suddenly

he was a Hollywood hit. "I was ashamed to take a valise," he now confesses. "I was afraid I wouldn't last eight minutes." He lasted for twelve weeks. The rising star had risen.

Self-deprecating, diffident, Jackie Mason is an introvert with a quibblesome Talmudistic twist to his pronouncements and a subtle understated line in social satire. "Sociologists just found out a very important thing... they found out children are hereditary. If your parents never had children, you can't have children either."

Here, in New York, Jackie Mason has performed in the Copacabana several times and is scheduled for Brooklyn's Town and Country Club when he finishes his Blue Angel engagement. He is due to appear on the Ed Sullivan Show on November 26 and for reappearances with Jack Paar. Verve Records are pending and Doubleday demands the story of his life.

"According to my religion," affirms this brainy zany who apparently writes his own Shulchan Aruch as well as his own script. "It is a sin to tell a dirty joke. As much a sin as it is to eat bread on Passover. Did you know that? You couldn't, because I just made it up. Did you know that eating bread on Passover is equivalent to committing adultery? I told that to a friend of mine and he said he tried both and couldn't see the comparison..."

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Shrivel Up Within Temple --Or Live Social Action?

SEPHARDIM VANISHING AS CULTURAL GROUP

"The synagogue has become in many instances an upper middle-class city club. Dues are set at a level which discourages the affiliation of those of modest income."

So says Jay R. Brickman in the "Bulletin" of the Chicago Board of Rabbis.

Brickman starts out with the self-effacement: "I suppose that I am one of a diminishing core of unfaithful who look with certain misgivings upon the social action endeavor which is being pursued throughout the Jewish community with great zeal and determination."

It's not, says Brickman, that he questions the words of the prophets. "Nor do I question the messianic vision of a world based on standards of truth and equity towards which all history must aspire."

Neither, says Brickman, does he question "the messianic vision of a world based on standards of truth and equity towards which all history must aspire."

The problem: "I think... is in the area of methodology rather than ideology."

Judaism, says Brickman, isn't unique in "word of truth", nor in its brave prophets. Other religions have had similar "words" and prophets.

Says Brickman: "Where Israel differed from all people was in the method of Torah as interpreted by the rabbis, whereby God's holy word was embodied in the overall life pattern of a living community. Prior to the realization of God's universal kingdom, it was held requisite that the kingdom be exemplified in the microcosm. This was to be the destiny of God's holy people. We were to realize in our national existence that which God intended ultimately for all peoples."

"Judaism asserts that the agent of salvation is not the spoken word but the living example of holy community."

Just how Jews got dispersed throughout the Diaspora, Brickman continues, is a matter for the theologians to debate. But of the existence of separate Jewish communities throughout the world, he says:

"... We have been placed by God in a uniquely favorable position for pursuing our mission as a people of faith. Each separate Jewish community may serve as a distinct unit of salvation."

New York (P-O) — The contemporary situation of the Sephardic Jews is both alarming and interesting, according to Dr. Denah Lida, a member of the faculty of Brandeis University.

Writing in the current issue of the "Jewish Frontier", Dr. Lida expresses alarm at the rapidity with which the Sephardim are disappearing as a cultural and ethnic group. She finds interest in the

reaction which this decline has produced.

"Concrete statistics on numbers and distribution of the Sephardic communities are still unavailable," writes Dr. Lida, "but the Instituto Arias Montano in Madrid is currently in the process of gathering such data."

America Third

"The 1951 edition of the Encyclopaedia Judaica Castellana cites a total of almost a million and a half Sephardim with the largest continental figures represented by Asia and Africa — well over half a million apiece — followed by America with considerably less than a quarter of a million and then Europe."

"According to the World Sephardi Federation, which maintains headquarters in London, there are almost two million Sephardi today, about one half of them in Israel."

"Former large concentrations subsist in Morocco, Algiers, Tunis and other have arisen in France, England and in the New World, in New York, Los Angeles, Mexico, Argentina and Brazil. What in pre-World War II days were the principal communities in Eastern Europe — Salonica, Smyrna, Izmir — have all but vanished."

Loss in Levant

"Two figures give an idea of the extent of the loss in the Levant; in 1939 there were some 70,000 Sephardim in Greece and 75,000 in Yugoslavia; in 1949 a rough estimate put them at 8,000 and 3,000 respectively. The total decrease in the Levant alone after the Second World War is estimated at some 215,000 out of 281,000 prior to the war and the numbers have been further diminished since then by emigration. This alarmingly rapid reduction in the Sephardic population either through extinction or assimilation is one of the two major phenomena that characterizes these people today."

Dr. Lida declares that the reasons for the diminution differ according to the locality. In the United States, she asserts, it is the result of the "power of Americanization" which makes everyone want to disguise his origin and appear as "American" as if his antecedents had come over on the Mayflower.

Language Vanished

In Latin America the Sephardic language has vanished under a widespread Sephardic adoption of the Spanish tongue and Hebrew is rapidly replacing Sephardic in Israel.

"Even with the loss of their language," writes Dr. Lida, "and many of their customs one might still wonder why we insist on speaking of their total obliteration. The simple reason is that there are so few of them in any community that inter-marriage, mainly with Askenazim, but not exclusively, is inevitable, and it is equally inevitable that wherever any traditional culture or consciousness is preserved in these cases, the other element will be

the dominant factor. Statistics bear this out."

No Sephardi Temple.

The average Sephardic community in America, declares Dr. Lida, does not have its own synagogue and usually holds its services in the basement or upper story of an Ashkenazic synagogue. There is an absence of much religious observance among the young Sephardim, she says.

"The sons of Israel," writes Dr. Lida, "inhabited what is now Spain in the early Middle Ages. The history of the Sephardim during most of the long Arab domination is in the manuscripts of such great figures as Salomon ibn Gabirol, Jehuda Halevi, Moses Maimonides, Rabbi Sem Tov and Leo Hebraeus."

Picture Begins

"The picture begins to change with the victories of Christianity and in the 15th and early 16th centuries, when Ferdinand and Isabella, for example, determined to solidify the union of a Catholic Spain, other write their history for the Jews — in the records of the Inquisition."

"Their expulsion from Spain in 1492 marks the peak of other similar though more limited injustices and rapidly swelled the numbers on their long peregrination in North Africa, Portugal, Holland, Italy, Eastern Europe and the New World."

Ladies' Group Boasts: No Dues, No Donations

NEW YORK (P-O) — A Jewish organization has been launched which will have no dues and raise no funds.

It is the United Jewish Women for Taharas Hamishpocha, chartered in November. The group met last (Wednesday) night at 672 Lefferts Ave., Brooklyn.

The announced objectives are: (1) To establish and maintain Mikvot and Orthodox ritualariums under the supervision of strictly Orthodox Rabbis; (2) To provide complete religious and secular instruction and education with respect to Taharas Hamishpocha in accordance with rules of the Jewish religion and (3) To distribute literature to promote sexual hygiene.

Mrs. Yetta Rothman (Sheepshead 3-6528) is president of the group.

Dig up Evidence of Jewish Proselytizing

GHARDAIA, Algeria (P-O) — Another example of large scale missionary work conducted by Jews was uncovered by scientists digging into the past history of the Jewish community at this oasis.

As the current Algerian crisis spreads into the Sahara, groups from the Jewish community have been departing, mostly to Israel. However, the majority of the Ghardaia Jews remain here.

Dr. Lloyd Cabot Briggs, a fellow of the Peabody Museum of Harvard University, believes the Ghardaia Jews are mainly descendants of North Africans who were converted to Judaism by missionaries from the East.

The Ghardaia, he believes, are of Kabyle stock. The Kabyles are a Berber group and believed to be the oldest of North Africa's inhabitants.

First Landowner

The first Jew to own land in what is now New York City was Asser Levy, who settled in what was then New Amsterdam in 1654. Later, the first synagogue in North America was built on Levy's land.

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WHERE TO GO WHAT TO SEE WHAT TO DO

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS
Friday, Dec. 29-31 — "Laugh It Off" a new Yiddish review, starring Israeli comedian, Shimen Dzigani and Shifra Lehrer at the Casino Theater, 189 Second Ave.,

N.Y.C. admission \$1.50 to 3.95, performances Fri. & Sat. evenings and Sun. mat.
Tuesday, Jan. 2 — Dramatic readings, songs and scenes from the life and works of "Bertolt

Brecht"; Dane Clark appearing in a full scene from "The Jewish Wife" at the Theatre de Lys, 121 Christopher St., N.Y.C. admission: Eve. performances, Tues. through Thurs. & Sun. mat. \$2.90, 3.45, 3.95 & 4.50. Fri. — Sat. eve. \$3.45, 4.15 & 4.95 at box office

CONVENTIONS AND CONFERENCES
Fri. Dec. 29 & Sun. 31st — Semi-annual conference of the National Council for Jewish Education at the Jewish Agency building, 515 Park Ave., N.Y.C.
Sat. Jan. 6-9 — The 36th Annual Conference of the Yivo Institute for Jewish Research, opening session, at Hunter College, Assembly Hall, 69th St. & Park Ave. at 8:30 p.m., all other sessions at YIVO, 1048 Fifth Ave. admission \$1.00.

EXHIBITS
"The Yad Vashem Exhibition" a pictorial panorama of Jewish existence during the Nazi holocaust includes 41 paintings created by Jewish artists in the Ghettos and camps, at the Jewish Museum, 5th Ave. 192nd St., N.Y.C. will remain open through Feb. 1st. Free.

Marc Chagall's gift to Israel "Stained Glass Windows" to be installed at Hadassah - Hebrew Medical Center Synagogue in Israel. Currently on view at the Museum of Modern Art, N.Y.C., remain open through Jan. 3rd.

Exhibition of Israeli paintings by Zvi Livni, from the artists colony in Safad, Israel. On view at Herzl Institute, 515 Park Ave., N.Y.C. hours: Mon. - Thurs. 10-8 p.m. Fri. 10-3 pm Remain open through Jan 13th. Free

LECTURES & SYMPOSIA
Wed Jan. 3 — MIDWEEK FORUM "The Eichmann Verdict," participating: Kurt R. Grossman, Director, German Affairs Department, The Jewish Agency, and Benjamin B. Ferencz, Prosecutor, Nuremberg War Crimes Trials, at the Herzl Institute, 515 Park Ave., N.Y.C. at 8:15 p.m. Free.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.
America-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030
American Red Mogen David (Supporting Israel's Red Cross) 225 W. 57th St. NYC 19, PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Barband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300
Herzliah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300
Kashruth Supervisors Union 205 W. 14th St., AL 5-7330
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450
National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525.

Polak Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100
United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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Ten Wives of Future Rabbis Get Sound 'Career' Advice

NEW YORK (P.O.) — You are the wife of a prospective Rabbi. You are asking questions like this: "What is the proper mode of dress for a Rabbi's wife?"

"What does a Rabbi's wife do if she is not an accomplished speaker?"

"Is the private life of a Rabbi's wife truly private?"

"Is it considered in good taste if the Rabbi's wife smokes in public?"

These queries were asked and answered at a recent symposium attended by ten young women whose husbands will soon be ordained at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary.

It was the University's fourth annual seminar for wives of prospective Rabbis. The speaker who answered the questions was Mrs. James Gordon, wife of the spiritual leader of Congregation Shomray Hadath, Elmira, N. Y.

Mrs. Gordon advised her audience to get as far away from New York City and their former homes as possible in order to "take American Jewish Orthodoxy to the suburban Jewish community."

Said Mrs. Gordon: "It is a time of adventure, a time to rely on each other, cement a marriage and make your own decisions and mistakes away from the eyes of families and the more experienced metropolitan area Rabbis."

Small Town Appeal

"Accepting a position in a small community affords an opportunity to show the suburban Jewish population what the American Orthodox Rabbinate is like. In many small communities the Orthodox Rabbinate is automatically stereotyped as consisting of families born abroad who have brought European life and traditions with them. Meeting a modern, American-born, English-speaking couple which is traditionally Orthodox, can be an eye-opener for many."

Mrs. Gordon cited a number of cases in which members of Orthodox congregations, who did not strictly observe Kashruth and similar practices, returned to the traditional and observant life when a dynamic young American-educated Rabbi and a forward-looking, smartly-dressed Rebbitzin set the example.

Mrs. Gordon advised the seminar participants:

... Get used to moving. Don't expect your first pulpit to be your last.

First Year Lonely

... The first year in the rabbinate can be lonely, frustrating and friendless. You and your husband will be fighting for a place and a voice in the community. You will meet people, but only in large groups. There will be no personal friends, no telephone invitations to "drop in for coffee."

... Take advantage of this period to look at the community and let them look at you. Join everything. It is a wonderful way of keeping your finger on the pulse of the community for your husband.

... Do not let comparisons with the wife of your husband's predecessor bother you. You will excel at different things. Do not try to follow in her footsteps. Make your own mark.

... Aside from the communal duties, you will wait a long time for friends and social life. This will in itself take care of a good

many of the problems worrying you. By the time these friendships blossom, you will be so much a part of the community, your congregation will not resent these personal ties.

Follow Hubby's Lead

Above all, she said, follow your husband's lead. Let him establish himself as the leader of the congregation and the teacher of the community. When they learn to love and respect him, you will be in a position to do and say many things that may once have been resented. When your husband is accepted as "the Rabbi", you will find an equally accepted position as "the Rabbi's Wife."

The Seminars are sponsored by the University's Community Service Division, a service arm through which Yeshiva University's religious, educational, organizational, programming, consultative and placement resources are made available to congregations, schools, organizations and communities throughout the United States and Canada.

Yeshiva University, America's oldest and largest university under Jewish auspices, comprises 17 schools and divisions located at six teaching centers in New York City. More than 5,000 young men and women are pursuing courses in Jewish studies and liberal arts and sciences, leading to undergraduate, graduate and professional degrees and diplomas. The University is celebrating its 75th anniversary throughout the 1961 - 62 academic year.

Israeli Cotton Crop Contrasts Egypt's

Did the Israeli God haul off and hit the Egyptians with a plague that zoomed Israel ahead in cotton?

Well, not exactly ahead — yet. But Israel's harvest of 14,000 tons was almost as much as expected — while Egypt is seeking to import cotton, usually its principal crop, in the wake of failure of a reported one-third of the harvest, plagued with pests.

This year Israel, which is also troubled with crop pests, will still be able to fill all her own needs for cotton, and will be able to export some. Egypt is having to import cotton just to fill her home needs — and is expected to lose a badly needed \$150 million in foreign currency in the process.

Joan Blondell

Actress Joan Blondell came by her profession the easy way — her parents were vaudevillians.

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- Positions Open 10
- Services 11

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"I am interested in buying house or lot located in Salomika, Greece. Please give details, location and price. Write to: Dr. Demos Hiliopoulos, Qu'Appelle Indian Hospital, Fort Qu'Appelle, Saskatchewan, Canada."

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"Somewhere there must be a gentleman as lonely as I am. If you are in your forties or a young, lively 50 of good character, good Jewish background, who would appreciate an attractive woman companion, contact me and neither one of us will be lonely." Box 731, National Jewish Post, 84 Fifth Ave., New York 11, N.Y.

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RABBI REQUIRED FOR SMALL LIBERAL CONSERVATIVE CONGREGATION. MUST BE CAPABLE OF ORGANIZING AND RUNNING AN EFFICIENT SUNDAY SCHOOL. WRITE BOX NO. 737, NATIONAL JEWISH POST, 84 FIFTH AVE., NEW YORK 11, N. Y.

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Services 11

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CANTOR for large modern Orthodox Congregation Trained to serve as musical director. Would also be required to teach Bar Mitzvah. Inquiry through correspondence ONLY to Taylor Road Synagogue, 1970 S. Taylor Road, Cleveland Heights 18, Ohio.

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The Cardinal and Brandeis U.

Brandeis University has been sold and sold hard to U. S. Jewry on the basis that Jews have for years been attending schools of higher education established by other denominations — and Brandeis was the means of paying off a debt.

This kind of emphasis forced the school authorities to pay lip service to Jewish needs and outlooks, while hoping that enough non-Jews would enroll to make valid the point on which Brandeis was being sold to the Jewish community.

Now comes Richard Cardinal Cushing, a man who has been identified with Brandeis from its beginning as a supporter, who says something altogether different:

"It never can become just one more university, it is bound to be unique because, along with everything else, it will channelize into the changing present those special gifts and insights which have marked the Chosen People since the days of Abraham . . .

"Brandeis is something more than a forum of learning under Jewish auspices: it is a place where all that is good and great in the history of Israel stands ready and available for the inspiration of the total community. We are all poorer if this tremendous tradition of the mind and the heart and the soul is somehow left out of our contemporary thinking".

Many who resented the "debt theory" of Brandeis will applaud Richard Cardinal Cushing's clear and precise exposition of what he feels Brandeis is.

Brandeis is too young for anyone to try to prejudge it on the basis of its few years of existence. What has been done is so good that this paper has been willing to characterize it as a modern Jewish miracle. That today the school is anything but what Richard Cardinal Cushing sees it, does not mean that in the future it will not be if not exactly that, a Jewish university in America with the emphasis on the word Jewish as strongly as on the word university.

What Have They Done To Meyer Levin?

Meyer Levin's desperate account of how he has been made the victim of a murderous attack which has strangled his career should not be ignored by the organized Jewish community.

What has happened to Meyer should not happen to anyone.

He is one of the few creative prose artists who has devoted his life to Jewish writing.

He did not do this because of any motive other than that this is where he saw his career. His "Old Bunch" established him as a top fiction writer, and from his pen have come such important Jewish works as "In Search," and "Eva" and other tomes which indicate clearly that here is talent, if not genius, devoted out of pure love and the call that comes to any artist, to Jewish life.

Meyer "discovered" the diary of Anne Frank.

For this great insight which gave the world an awareness of the true Hitlerian tragedy, Meyer has been made the target of a vicious whispering campaign, which like all character assassination starts out with some axe to grind on the part of a murderous mind, and is picked up by others who are no more than a transmission system, and ends in pillorying an individual.

What then should be done in the Meyer Levin case?

There are many things.

First any Jew who reads this and has read Meyer's complete and detailed outline of how it came about that he has been shunned by publishing houses and the communications world because he instituted a suit against the father of Anne Frank when his artistic integrity was attacked, should stop to think what his responsibility is to the victim of these canards.

If Time Magazine and Newsweek, and the New York Times were to investigate the Levin story and publish it, and if every Jew who has a role in the communications field, were to go out of his way to show fairness to Meyer from here on, then some amends for the crucial torture to this talented soul might be made.

Rabbis, Jewish leaders, Jewish artists, anyone who has even the smallest role in creating public opinion should play their own bit in helping to rectify what has been become one of the grossest crimes of our time in the writing field.

The EDITOR'S CHAIR . . .

I have been making it a point to discuss with college young people some of the questions which confront them as young Jews.

These relate to their outlook on Judaism and its precepts, and of course about Israel, and anti-Semitism. These are the subjects you yourself talk about whenever you get together after you've exhausted the topic of what the rabbi has done.

Philip Klutznick made a talk to the national convention of the Joint Distribution Committee last year or their year before that in which he warned that our young people perhaps could not be relied on to carry on overseas Jewish work since they were drifting away from accepted beliefs on the brotherhood of Jews and the spiritual kinship or relationship of all Jews to Israel.

At the time, we think we wrote an editorial challenging him, but laid it aside for more consideration, and then didn't print it.

Since then we've wondered what it was that made Phil deliver that talk since it related only obliquely to the theme of the convention, and certainly was not the kind of audience who wanted to know about the attitudes of young Jewish people of today.

But we think we know now why Phil issued that warning.

Although we are not in a position to indicate that we've made a thorough survey, what we have learned is very likely factual. The young people consider it something unAmerican for their folks to buy Israel bonds. This they will tell you outright when you question them pointedly, and especially in cases where their folks have not been in a position to buy both Israel bonds and U. S. government bonds.

We tried to reason with them by pointing out that even President Kennedy might well understand the good judgement which led their parents to buy an Israel bond when they might not be in a position to buy an American bond. In some cases we made some headway when we showed them that since all Americans, including practically all Jews, buy U.S. bonds but only Jews buy Israel bonds, that either Jews buy these bonds or they aren't sold. Then we continue with the fact that the U.S. wants as many Israel bonds to be sold as possible. The strengthening of any country's economic independence by building up her economy is a goal of U.S. foreign policy. In the case of Israel, a country pretty well identified with the West, this was even more so.

When we ask the direct question of whether they would like to go to Israel to live, then we get the most disappointing answers. And then when we ask them if they have any interest in Israel at all, their answer usually is something to the effect that they have no more interest in Israel than in any other alien country.

This is like throwing cold water into our face, but we try to keep a steady composure, since we're interested in learning attitudes, not in winning converts, although once we've found out what we want to know we then do try to missionize.

You get the picture.

The parents of these young people do buy Israel bonds, which means they are concerned with the welfare of Israel, but the progeny seems to be bending over backward as if there is some need to prove to someone that they are 200 per cent American.

This is no doubt what Phil Klutznick had in mind.

When we discussed these reactions with Ben Prince, our next door office neighbor, he offered the thesis that it depends a great deal on the way in which the children had been brought up. He insisted that if the home was a thorough Zionist one, the children would respond affirmatively to Israel.

If we consider our own family, we have to concede that perhaps there is some validity to Ben's analysis.

Ben's three children and two sons-in-law, have been quite devoted to Israel. All the Cohen children are vitally interested in Israel, and all have wanted to go there for a year of study,

or perhaps more.

Then our second son told me this incident. Having read the editorial on this page listing the owners of Aramco and the fact that Aramco does not employ Jews in their office in the U.S., he broached his close friend at the University of North Carolina to find out what kind of gasoline he used. It turned out to be that he held a Texaco credit card. Texaco is one of the owners of Aramco.

Ted insisted that he ought to turn the card in. They were bowling at the time. And his friend and a second companion responded that if he felt that strongly about Israel, he ought to contribute the money it cost to bowl to the Jewish state, instead of playing with them.

It ended with Ted refusing to ride back to the dormitory with them.

So we can assume that the Cohen children are firmly in the Zionist camp. For years they've looked at the likeness of Herzl in our front room. And as soon as they could read or begin to ask questions they never stopped hearing about Israel.

So we're back wrestling with the question Phil Klutznick discussed, and only the future will tell whether our young Jewish people will forget about Israel in the next generation. Of course, we, with our usual optimism, would answer the question in only one way, but we can accept the fact that the evidence available now is against us.

But somehow whenever the Jewish people have been sold short, and it looked like the obstacles they faced were insurmountable, they managed to pull through and eventually with flying colors. It's just too difficult for us to visualize the Jews of the U.S. with only a distant relationship to Israel.

We find it difficult to understand the viciousness with which U.S. Minister to the U.N. Philip Klutznick has been attacked by Trude Weiss-Rosmarin in her publication, The Jewish Spectator.

One has to know the Jewish leadership of the U.S. to recognize the sterling qualities of a Mr. Klutznick, who although not immune to human frailties, is of a different breed than that which has foisted on the Jewish community so many of its aberrations and status-inspired weaknesses.

What Mr. Klutznick gave to the U.S. Jewish community was a sense of Jewish values and the recognition of the role that U.S. Jewry would have to play if she were to fulfill her Jewish destiny. This meant that he brought B'nai B'rith solidly into the Zionist camp, and turned its attention to such substantial but unglamorous matters as Jewish education.

The inspiration of the attack in The Spectator is Mr. Klutznick's book, "No Easy Answers." We've already given you our views of the book, quarreling with the author in some aspects, and praising the volume in others and as a whole.

"I want you to read this book because it will show you the thinking — if thinking one can call it — of one who is acclaimed as a 'great leader' of American Jewry."

This is the tone of the article, written under the pseudonym of "Allan G. Field." If the article does point out some glaring aspects of Mr. Klutznick's philosophy and techniques, it hardly calls for this kind of exorcism, usually reserved for an anti-Zionist or an anti-Semite.

This page will next week be embellished with a column to be written by Rabbi Maurice Davis, of the Indianapolis Hebrew Congregation. For years the space was filled by the scintillating prose of Rabbi Jacob J. Weinstein, of Chicago, and his loss was one we felt keenly.

We have asked Rabbi Davis to write the column because of our admiration for his courage and forthrightness. He is walking in the steps of the prophets, and if you think this is an exaggeration, wait until you begin to read his views. We think of ourselves as willing to speak out frankly on anything, but we are prepared to be embarrassed by the bold positions taken by Rabbi Davis. What he'll write on we don't know, but it should be exciting and provocative.

Arthur Goldberg Next

President? Here's How

Editor Jewish POST and OPINION

With regard to your honorably confused editorial concerning Arthur Goldberg in the issue of November 10 (November 3 on the running head of the editorial page):

There is good reason to suppose that Mr. Goldberg may be President Kennedy's choice for his successor to the Presidency for 1968. Goldberg's competency aside, he would be the first Jewish President, selected by the first Catholic President.

Prudent preparation for such a contingency would seem to require maximum public exposure by Mr. Goldberg during the coming years, combined with sufficient neutralism on religious and Jewish ethnic matters to minimize controversy in this area. Compare Mr. Kennedy's frequent attendance at Mass with his otherwise total dissociation from the Catholic Church's activities.

Mr. Goldberg's judgment in matters of this nature has been notably sound.

CHARLES LIEBMAN

Glencoe, Ill.

Freud's Collaborator

One of the fathers of psychoanalysis was Dr. Joseph Breuer, who collaborated with Freud on the first systematic psychoanalytic treatise, in 1893.

The NATIONAL JEWISH POST and OPINION

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Friday, December 23, 1961

Zionist Bid for Partnership with Israel Could be Harmful

by M. Z. Frank

At a press conference following the vote in the United Nations, Mrs. Golda Meir pointed out that the defeated Arab amendment, which called for the appointment of a UN trustee of Arab property in Israel, was aimed at limiting Israel's sovereignty.



M. Z. Frank

Unfortunately, there are Zionist leaders, led by Nahum Goldmann, who are demanding just such limitations on Israel's sovereignty. Of course, they do not demand it in favor of the Arabs or anybody else outside of themselves, who think they know best what's best for Israel and who assume the mantle of the spokesmen for world Jewry. Of course, they are not likely to present their demands at the United Nations or at the State Department, but by their very voicing of these demands they are unwittingly giving moral support to the enemies of Israel. If they do not

realize it, it is because their rigid adherence to outworn practices and their ludicrous attempts to turn the wheel of history back to the stage where the Jewish Agency and the Zionist Organization functioned like government, have made them blind to reality and sometimes downright stupid.

Some weeks ago, after Dr. Goldmann, at a press conference, stated that the Jewish Agency demands the right to "regulate immigration" into Israel, this writer pointed out that such a right, if granted, would create a dangerous precedent. The right to regulate immigration is an indisputable sovereign right of any country. Canada had and exercised that right before she became fully sovereign — before Canada had a single ambassador or consul in any foreign country and maintained all her diplomatic contacts, even with the United States, through British channels. Once any outside body is granted the rights to regulate Israel's own immigration, her sovereignty is already incomplete, and then, before we know, Bourguiba and Stevenson and other well-wishers of Israel will ask for the same right.

Of course, there is not a chance in the world that such rights would be granted to the Jewish Agency, the World Zionist Organization or anybody else. But the very talk of it is dangerous. Unfortunately, there are politicians in Israel who, in their narrow partisanship and in their political immaturity, cling to the notion that the Zionists of the Diaspora are as much the partners of Israel in purely administrative terms as the Jewish people of the Diaspora are partners in the moral and historic sense, and seek to use the substitute for an active and vigorous opposition in Israel.

All the foregoing does not mean that American Jews should not have the right to decide what is being done in Israel with their money. But that requires improvement in bookkeeping methods not the practice of a fantastic philosophy of fuzzy-minded political metaphysics.

At the same time that Mr. Robert Welch accused President Eisenhower of being a dedicated member of the Communist party, a book was on the press in which Weizmann, Ben-Burion and Shar-

ett are accused of being in league with Hitler and the British Foreign Office in a diabolical plot to exterminate six million Jews in Europe. Now the book is out and some ignorant people have been impressed by it — including Harry Golden, who ought to stick to what he knows — and he knows mighty little about Israel and world Jewish problems.

It is the old theory of the "stab in the back", by which first Ludendorff and later Hitler explained Germany's defeat in World War I,

and by which the admirers of General Douglas Mac Arthur, Robert Welch and General Walker and an assortment of many other explain the failure of the United States to secure and easy speedy victory in Korea and on the cold war front.

To compare Ben Hecht with the above-mentioned gentlemen is to give him an undeserved compliment. They, at least, are genuine American patriots, concerned with the welfare of their country. Hecht's interest in Jews is too thin

to justify his aberrations.

In my column of November 24 ("The Amusing Story of Sholem Aleichem House") there are several misprints like "Farban" instead of "Farband") but one is downright misleading: The American campaigners for the Sholem Aleichem House in Tel-Aviv had by that time secured thirty thousand dollars in cash and thirty dollars in pledges. The total is sixty dollars, not six thousand.

Now, we'll see how many misprints this column will have.

I Write As I Please

ISRAELIS JUST NOT INTERESTED IN U. S.-STYLE REFORM JUDAISM

By Carl Alpert

The possibility that Reform or Liberal Judaism may take root in Israel is of great interest to many Jews abroad. Feelings sometimes run high on the subject, and a good deal of misunderstanding adds to the confusion. An objective observer, free from the natural prejudices of either orthodox or reform can see aspects of the situation which are not always clear to the devotees of one side or the other.



Alpert

Thus, I am amused by the vehemence of the missionary zeal displayed by some spokesmen for Reform Judaism. The fact that a Reform or Conservative rabbi is not recognized under Israel law as qualified to perform a marriage ceremony is to them nothing short of medieval discrimination. The be-all and end-all of religion, it appears, is the authority to preside at a wedding.

It seems to me that the greater test is whether there is freedom to worship, and that there is. In the past half dozen years there have been several attempts to establish congregations with liberal tendencies. Some have managed to survive; none has been conspicuously successful; others have quietly gone out of existence. The simple fact is that there is no great interest in American-style organized religion among the masses of the Jews in Israel. American Judaism, even the neo-orthodox, is more and more taking on the forms and coloration of the dominant church and culture of the land. In remote African and Asiatic civilizations Judaism gradually came to adopt forms which were familiar in those environments. This is perfectly natural. The American Reform Jew who would like to see Reform, as he knows it, practiced in Israel, is making exactly the same mistake as the Chassidim who bring their fur hats and black coats from Poland.

The native form of religion, growing out of the domestic environment in Israel, will be quite different from that which was shaped and influenced by elements abroad. Indeed, the native forms are already evolving, but because they are different they are not recognized for what they are by Jews from abroad. Similarly, I might venture to add, the forms which our ancestors developed in this part of the world some thousands of years ago, were also not recognized or accepted by those who had become accustomed to forms of their own.

The loudest spokesmen for Reform insist that the Jews of the country must have the right to ride on the Sabbath; they must have the right to eat pig meat if they wish; they must have the right to sit beside their wives at synagogue services. Is this religion? Is this the great spiritual faith which will attract and retain the interest of Israelis? Are THESE the test? Little wonder that Israelis who do not consider themselves orthodox are not drawn by this sort of negative approach.

To send missionaries to the poor benighted Israelis, as if they are lacking in culture and civilization and need guidance from more advanced countries is an insulting gesture, an dit is not lost upon intelligent Israelis. They resent the fight that is shaping up for their souls between the orthodox on the one side and the "liberators" from abroad on the other.

But the orthodox are not free from blame. During these formative years of the creation of the State, orthodox Judaism has been almost completely lacking in leadership with any kind of courage and imagination. At other periods of stress and crisis for the Jewish people there were men of vision who could interpret the faith to meet the needs of the time. Judaism, precisely because it deals with eternal values, with absolutes, with fixed verities, has been able to accommodate itself to change. As man has pushed back the frontiers of his own knowledge and has pressed toward the unattainable horizons of the unknown, Judaism has been able to accommodate progress because it encompasses the totality. Indeed, modern science and technology are still pecking away at but the outer shell of that totality.

Orthodoxy in Israel has failed to recognize the relevance of religion to life. Orthodox leaders are making the same mistake as the re-

form missionaries. They too emphasize the matter of Sabbath transportation, raising of pigs, qualifications for the performance of a marriage, as if these were of the essence of religion.

In so doing they have become detached from the main streams of life in a physical sense as well. Not only in Jerusalem, but in other cities also they have set up little ghettos in which orthodox Jews can live and perform their ceremonies and keep their commandments without conflict or interference from others.

Orthodox leadership in Israel is concerned with winning elections, or in checking what time the first train starts running on Saturday evening, or in preserving the purity of the graveyards. But they abdicated from the great moral and ethical leadership which rabbinical leaders should have displayed during these times. Perhaps I am expecting too much. They are only rabbis, and I am expecting Prophets, in the tradition of the Bible.

Approximately twenty per cent of the Jews of Israel may consider themselves orthodox. The remainder run the scale from casual, often nostalgic, interest all the way to open scorn and hostility. There is a ferment and a stirring at the center. It is too early for crystallization, but religious forms, to meet genuine needs, are in flux.

Catering Service Debate Ends in Stormy Row

By Rabbi Samuel Silver

There was open conflict by Bnay Yehudah, an Orthodox shul on Manhattan's E. 78th st. when a faction sought to persuade Rabbi Alexander Shook and his leaders to eliminate the mechitza and otherwise to "modernize" the congregation with a catering service, etc.



Rabbi Silver

The Day - Journal's literary horizon is Peter Ravich, reporter, Gershon Jacobson, writes almost as one does of a survivor of Auschwitz, became a pugilistic match. Two disputants became so irate that one picked up a chair to throw at the other. Oddly enough, at the congregational meeting where the outbreak occurred, many younger men stood up for the older traditions, and many of those asking for "modernization" were advanced in years. So stormy was the meeting that the election of officers was postponed.

The Day - Journal tried hard to get Jewish leaders to give their opinion as to what ought to be done with Eichmann after he was declared guilty, but few wanted to talk. Rabbi Joseph Soloveichik said he didn't know. Philip Klutznick said no comment. Golda Meir said whatever he gets he deserves. Nahum Goldmann froze up at the question. Nelson Glueck said he deserves hanging, but perhaps it much of humanity.

might be better for him to pine out his days in jail. Day - Journal telephones among the common people were also mixed with their views.

One fresh proposal, from someone phoned at random, was that Eichmann be brought to America to lecture on the evil of anti-Semitism.

A bright new star on the French literary horizon is Peter Ravich, who, in the opinion of the Forward's L. Leneman, is destined for world fame. Ravich, a Ukrainian one does of a survivor of Auschwitz, became a French newspaperman and he has stirred France with his book "Blood from Heaven." It would seem that the book is a novel dealing with the flight of a young couple from Nazi extermination, but the book is so unusual that critics are not sure whether it is a novel or a documentary. Parts of it read like a police record, and in the middle of the text there are flashes of poetry and soliloquies. The style, however, is irresistibly beautiful, and an aura of poignancy hovers over the book. Seemingly an indictment against the world, the book is not meant to be an existentialist dialogue with the Almighty One, Ravich told Leneman over coffee on a Paris street for, said the author, he does not believe such a dialogue is possible. Nor is the book strictly a Jewish document, although Ravich is stalwart Jew, but rather an outcry against the inhumanity of so

Canadian Congress Asks Sabbath Jury Freedom

Ontario, Canada (P-O) — A move has been launched by the Central Region of the Canadian Jewish Congress, to have the Jurors Act amended to permit the excuse from jury duty of any person whose jury service would conflict with the observance of a holy day specified by the religious faith to which he adheres.

The Congress in submitting its plea to the Committee on the Administration of Justice of the Attorney-General of Ontario, emphasized that the proposed exemption should apply to all religions.

The Congress brief states "We recognize that jury service is both the right and the duty of every person eligible in a democracy. It is essential that all persons be willing to execute this serious civic responsibility. It is not intended in any way in this submission to create loopholes whereby citizens may attempt to evade this responsibility."

HOLOCAUST HEROISM

David Yosif-Or: Hero of Bulgaria Nazi Resistance

David Yosif-Or was the principal hero of Jewish resistance to the Nazis in Bulgaria, suggests Yacov Nizani in the "Bulletin" of the Yad Vashem, the Israeli remembrance authority for the disaster and the heroism.

Says Nizani: "The collective stand of the Jews of Bulgaria during the European catastrophe was exemplary. They refused to lose heart, were not seduced by apostasy (notwithstanding the propaganda conducted that such would be the road leading to rescue) and contributed towards the mutual aid projects organized by the communities. A large number of young people, who favored Communism, joined the partisans and died the deaths of heroes. Among the communal heroes who remained at their posts there were few — as I have been informed by many — to compare with David Yosif-Or."

The Bulgarian town of Pleven became the center of Bulgarian Jewish life after the deportation of Jews from Sofia. David Yosif-Or organized in it resistance to the Nazis. "He organized other communities, near and far," continues Nizani in the "Bulletin."

Yosif-Or also "established a secret committee comprising all political groups, including the Communists; set up a broad council for the democratic supervision and administration of all activities; established committees to deal with

all current problems: housing, kitchens, labor, internal policing, with an entire machinery to follow up the representatives of the Fascist regime in order to sabotage their anti-Jewish measures.

"He initiated the 'Black Fund' which worked wonders; made arrangements for the accommodation of thousands of deportees and persons in hiding, not only among the Jews of Bulgaria but Jews from other countries who had found refuge in Bulgaria, many of whom might not have survived had such aid not been forthcoming."

Yosif-Or also was active in "innumerable cases" of rescue operations, counterfeiting of documents, rescue of detainees and partisans "and other acts of heroism," writes Nizani. "It is noteworthy that Yosif-Or was not only the organizer, but also carried out such operations personally when they involved any danger."

Who is he? Reports Nizani: "David Yosif-Or was born in 1913 in the town of Pleven in Bulgaria. While still a boy, he was among the founders of the Poalei Zion movement. Later he was chairman of the local united Zionist organization and also secretary of the Sofia branch of the Poalei Zion. He is a jurist, a poet who had been praised by Bulgarian literary critics, a leader who was respected by the Bulgarian population. He settled in Israel in 1944."



Synagogue & School management

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Synagogue Shapes Material For Historians

By Myron Schoen

How many synagogue boards are aware that at their monthly meetings they are probably adding to the history of American Jewry? How many editors and writers for synagogue bulletins are cognizant that each issue of their publication records for posterity something of the lives of Jews in the 20th Century here in the United States? How many synagogue historians and archivists understand that the material they are collecting will serve a vital need, personal and communal, for future generations of Jews in our land?

It is now more than three hundred years that the first Jews

set foot on the shores of this continent. They were 23 in all, yet by the year 1960 it was estimated that there were 5,000,000 in the American Jewish community! There is significance to this growth but it is not only the numbers involved. In light of the mass slaughter of the Jews of Europe (if for no other reason) the history, growth and development of the American Jewish community has great importance. Scholars have been busily at work at this task and among the foremost has been Dr. Jacob R. Marcus who heads the American Jewish Archives on the Cincinnati campus of the Hebrew Union College - Jewish Institute of Religion, Reform Jewry's rabbinical seminary.

Dr. Marcus, with the aid of Irving I. Katz, Executive Secretary of Congregation Beth El, Detroit, and Mrs. Mark Rubinstein, Executive Secretary of the I.M. Wise Temple in Cincinnati, have put out an exciting and handy brochure titled "Your Congregational Archives".

You may well ask what role

your congregation plays in this important panorama of history? Can your synagogue, be it large or small, in city, town or suburb, relatively new or old, be important in the dynamic history of American Judaism? Dr. Marcus answers that with an emphatic "Yes!". In his words, "It may be safely stated that no agency within the American Jewish community is in a better position to supply a satisfactory answer to this all important question of where the raw material is to be found and how it is to be made available to future historians, than the American synagogue. So much of American Jewish life has been, and still is, reflected in the synagogue, the basic institution of American Jewry, that synagogal records constitute one of the most important sources the scholar can hope to secure."

With that as a starting point, Dr. Marcus proceeds to provide the necessary answers for congregational historians on how to organize congregational archives. He points out that these archives should be housed on the congregation's premises, be the congregation large or small, and that if possible it should be handled by a person with executive skill if not persons versed in the procedures of the librarian or statistician. He stresses the need for fireproof files and that each year every congregation should issue an annual or semi-annual report and that copies should be sent to the American Jewish Archives in Cincinnati, the American Jewish Historical Society, the American Jewish Historical center and the YIVO Institute for Jewish Research, all in New York City.

Probably the three most frequent questions tossed at Dr. Marcus in regard to congregational archives are: What to collect? How to file acquisitions? How to record acquisitions? On what materials be-

long in your archives, Dr. Marcus outlines the following:

- 1) All congregational records including minutes
- 2) Records of groups and organizations affiliated with the congregation
- 3) Congregational publications, bulletins, releases, etc.
- 4) Local Jewish newspapers
- 5) Newspapers and magazine clippings relating to the congregation and its members
- 6) Cemetery records
- 7) Tombstone data
- 8) Memoirs, diaries, personal correspondence, and other papers and documents relating to members of the congregation
- 9) Transcripts of interviews, tape recordings, etc.

On arranging your material, Dr.

Marcus suggests the following:

- 1) Biographical files for individuals and families
- 2) Topical files for congregational minutes, records and events
- 3) Minutes to be kept in loose-leaf binders
- 4) Congregational publications to be kept in binders
- 5) Pictorial material to be kept in separate alphabetical file.

No matter the state of your congregational archives at this time, whether your congregational is an old one or a young one - it is not too late to make them an important adjunct of your congregational program. Acquire a copy of the brochure by writing to Dr. Marcus at the American Jewish Archives, Clifton Avenue, Cincinnati 20, Ohio.

Parents, Pupils, Pedagogues

Don't Criticize Hebrew School Teacher; He's Had a Rough Day

The Hebrew teacher must acquire a rugged constitution if he is to succeed.

We were reminded of this when a pupil explained to us his less than desirable conduct with the excuse that he was tired after a full day of public school studies. Far from offering him our sympathies, we countered with a description of our own physical ills. Perhaps to escape the painful details of our description, the pupil promised to behave and returned to class. But he had set us thinking.

The Hebrew teacher rises in the morning with the rest of humanity. The females among us are often responsible for the running of a household. The males may be engaged in a full day of communal or educational activities, or may possibly have an additional profession or occupation. During the daytime hours our schedules resemble those of most people. Then as the late afternoon approaches, people begin-

to slow down. Factories are at their least productive and efficient periods as the day draws to a close. Those on coffee-breaks wishfully think of extending the break on to the closing hour. Offices begin to slow down and those who have a propensity for clock watching eagerly await the arrival of the hour hand at the proper time. Shops begin to close. Note the expression on the face of the salesclerk as the last customer slips into the store just before the door is locked.

It is precisely at this hour that the Hebrew teacher gets into full swing. Though his constitution may tell him it is time to slow down, he knows that he must shift into high gear, all the more so because he is dealing with pupils who are constitutionally at low speed at this hour. Add to this the fact that the Hebrew teacher must either postpone or forgo supper and we have reason for the special constitution of which most teachers are possessed.

It is this constitution we feel which makes the Hebrew teacher the effective person he is. We are certain that few will disagree that his task is far more difficult than that of his public school counterpart. Beside the difficult hours, the Hebrew teacher often must deal with the attitudes of pupils who regard Jewish education as supplementary to, and therefore less important than public education. Those of our faculty who teach both in public schools and in religious schools testify to the fact that the latter work is harder and demanding, though they hasten to add, often more rewarding spiritually.

These thoughts occurred to us as we viewed the great strides Jewish education has made during the past years. We attribute these successes in no small part to the Hebrew teacher constitution.

(Reprinted from "Know Your School" by Jay B. Stern, Educational Director of Temple Beth El, Rochester. Published by the Jewish Education Committee of New York.)

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Eli Eliezer Tells His Story . . . "Why Do You Do This, My People?"

Editor Jewish POST and OPINION

I know this letter will make more enemies than friends, yet the love for truth forces me to reveal the following.

Many of my brethren who call themselves "Orthodox" find comfort in the fact, that so far I did not stand in front of "Orthodox" synagogues. The conclusion they draw, is that the Lord is satisfied with them, but angry only at the "non-Orthodox". This is not true.

For the benefit of my "Orthodox" brethren, I shall now relate the events of my first five hours in Manhattan on Erev Rosh Hashanah, Sept., 10, 1961. I shall go into details, so as not to be accused of leaving anything out. I mean no evil against any of the persons and congregations involved. I ask the editor to get their side of the story before printing this.

I left Chicago Sunday morning, Sept. 10th at 1 a.m. by plane, and arrived at Newark, N. J., at 5:30 a.m. At the air terminal I met a stranger in a uniform. When I addressed him with "Shalom Alechem", he responded with "Alechem Shalom", introduced himself as Arthur Spiegler of the National Park Service, Edison Laboratory, and asked my destination. He then offered to drive into mid-town Manhattan. Thus, my first experience was very friendly.

At about 7 a.m. I arrived at the Y.M.H.A. at Lexington and 92nd St. There was no room-clerk on duty, but the night-man said that they have no vacancy. It was my original plan to room at the Y.M.H.A., but the Lord meant to show me other things. Then, I did the usual thing, whenever I come into a strange town. I go to the "Orthodox" synagogue and ask the rabbi to recommend a family where I can eat and perhaps also sleep. Of course, I pay.

Before 8 a.m. I arrived at Congregation Kehilath Jeshurun, 125 E. 85th St. I deposited my suitcase in the hall, and was just ready to take out my tefillin, when a middle-aged man approached and looked at me suspiciously.

"What do you want?" he asked. "First I want to pray," I replied, "and then ask the rabbi if he knows a widow or family where

I can eat for the next 10 days."

"Why did you come here?" the man asked resentfully.

I then explained to him, that I am a stranger from Chicago. When I tried to open the suitcase to take out the tefillin, he snarled at me:

"We don't want you here. No, you can't pray here. No, the rabbi has no time today."

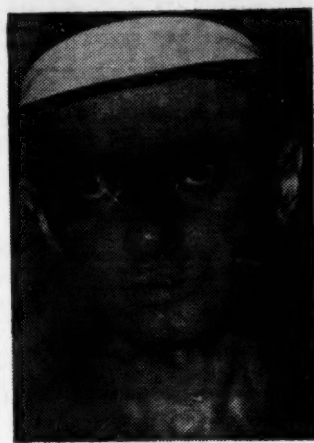
What kind of welcome is this, especially in an "Orthodox" house of worship? I was puzzled. About a dozen men witnessed the scene, for the service had not yet begun, but no one took an interest in the stranger. I did not force the issue, but simply stood in the hall.

The uniformed door-man who witnessed the scene and who later introduced himself as Jim, looked at me sympathetically. I asked him, why this man objected to my prayer here. Jim enlightened me, that this man was the sexton, and ventured the guess, that perhaps the reason for not letting me enter the sanctuary was that I did not wear a tie. It is true, that I did not wear a suit and tie like all the other men, but neither was I dressed like a tramp. I wore slacks and a sport jacket.

I waited until the rabbi arrived and asked him for permission to pray, which he granted. Also asked him about a family where I can eat, but he said to wait until after the service.

The service lasted about two hours, attended by about 60 men in the air-conditioned sanctuary. There was complete decorum, which was a new and pleasant experience for me. After the service, not one man came over to give "Shalom" to the stranger, or to inquire where the stranger is spending Rosh Hashanah, and if he has any problems to find food and lodging. "YOU SHALL LOVE THE STRANGER, FOR YOU WERE STRANGERS IN EGYPT." This is as much a commandment as the commandment of observing ROSH HASHANAH. It is repeated 36 times in the holy TORAH, showing that the Lord loves the stranger.

I patiently waited until the rabbi was alone in the library and repeated my earlier request. The rabbi called the sexton and they both discussed my problem for a minute. They both said that they were sorry, but there was nothing



Eli Eliezer

for me here on the East side.

"You really belong on the West side," they said. "Go to the Hotel Bretton Hall on 86th St. & Broadway. They also have a kosher restaurant."

The name of the rabbi was HASKEL LOOKSTEIN, and the name of the sexton was ROSENBERG. I do not mean to defame these two brethren of mine. Rabbi Lookstein spoke not unfriendly to me, and brother Rosenberg perhaps was upset by personal problems or by the pressure of events before the High Holy Days. I thanked them, picked up my suitcase and took the bus to the Hotel Bretton Hall. There the room-clerk told me, that the cheapest room was \$7 per day, which I could not afford.

My next stop was the JEWISH CENTRE on 131 W. 86th St., where I arrived about 10:30 a.m. Left the suitcase outside on the sidewalk — for I noticed that the suitcase annoyed brother Rosenberg more than anything else — and entered the office. First asked for the rabbi, who was out. Then asked the lady — secretary and young man in the office, if they know a family where I can eat. No, they did not, and like KEHILATH JESHURUN, they had no list of families that extend home hospitality to strangers.

As I left, Rabbi JUNG entered. I approached him, but as he is hard of hearing, he did not understand me. Then the young man explained my problem. Rabbi

JUNG responded kindly, and asked him to call the Mashgiach, who may be able to help me. The young man relayed Rabbi Jung's order to the lady-secretary. But the lady and young man were very busy. I waited half an hour, and when no response was forthcoming, left.

While waiting, I met a lady who looked depressed. I gave her "Shalom", but she too was hard of hearing. When I repeated "Shalom" several times, she understood. She came here to buy a ticket. When I told her my difficulty in finding a place to eat and sleep, she at once gave me the address of a widow on W. 98th St. I went there, rented the room for 10 days, and paid in full in advance.

I promised myself, that I would buy a ticket in the synagogue, where the family, that offers me hospitality, prays. The widow sent me to a small synagogue on W. 100th St., where I bought a ticket. The rabbi gave me "Shalom", and when he found out that I was a stranger in New York, he invited me to eat. I ate there during the 10 days, except the four days I was in BELLEVUE. Of course, I later paid for the food.

Rabbi BABATH and the widow, Mrs. SPATZ redeemed their people by their kind hospitality to the stranger. They knew the commandment, that "YOU SHALL BE KIND TO THE STRANGER".

Of course, my "Orthodox" brethren can find comfort in the fact, that Mrs. SPATZ and Rabbi BABATH are "Orthodox". It is also true, that the smaller and poorer the congregation, the more hospitable it is. But that is not always so, as I found out many times.

During the Army days of 1946, spent YOM KIPUR in Cincinnati. Arrived just before sunset, and first went to a small "Orthodox" synagogue. Even though I was in uniform, no one invited me. At that time I was too bashful to go up to the rabbi and ask. Later that evening, out of curiosity went inside ROCKDALE TEMPLE. The service did not please me, but something happened that pleased the Lord. A man came up, gave me "Shalom" and asked where I was staying. When I told him, that I had no place, he invited me to sleep at his house. He was the vice-president of the Temple, and I think his name was brother SAKS.

However, 11 years later, ROCK-

DALE TEMPLE was not so kindly to me. On Rosh Hashanah 1957, I was standing on the public sidewalk in front of the Temple, passing out papers similar to the ones I passed out in New York. They called the police, who forced me into a squad car and took me to the station. There, the commanding officer was most friendly. Even though I did not speak one word, he understood and released me. If any members of ROCKDALE TEMPLE read this, let me assure them, that the kindness shown in 1946 is remembered more vividly, than the episode of 1957.

This letter's main concern is with the Mitzvah of "hospitality to the stranger". Nowadays, most of us believe, that in giving charity for the poor, we fulfill this commandment. But this is not so. All of us are familiar with ABRAHAM's hospitality to the three strangers. We must bring the poor who are cast out into our house. We must not hide ourselves from our own flesh.

But something has happened to us — all of us, not just the "Reformed" and "Conservative". We have forgotten how to live as JEWS. We preach and preach, but we don't practice. If this present age is to be known by any name, it will be known as "The Age Of Speeches". Our leaders and "experts" deliver the most beautiful speeches, but in their daily family and business life, they are failures, according to the TORAH standard. It is always easier to preach, than to practice.

I was a stranger in front of TEMPLE EMANUEL; the name means THE LORD IS WITH US. Across the street is the headquarters of the AMERICAN HEBREW CONGREGATIONS. On the wall is engraved in large letters: LOVE THY NEIGHBOR AS THYSELF, and also: TO DO JUSTICE, TO LOVE MERCY AND TO WALK HUMBLLY WITH THY GOD. All this was visible to my brethren, the officers of TEMPLE EMANUEL. Why then did they call the police, to forcibly remove me? Like most everything else, the words are chiseled on cold stone, but not engraved in the hearts of my people. Of course, I forgive them. I have no malice against them. They are my brethren. But on what basis, dear brethren, did you force the stranger to spend Rosh Hashanah in the psychopathic maximum security ward of BELLEVUE hospital?

ELI ELIEZER

Chicago

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Don't Blame the Rabbi.. No Clerical Jews: Rabbi

Editor Jewish POST and OPINION

I was surprised to read in Robert Kahn's letter (P-O, Dec. 8, 1961) that the "most recent convention of the United Synagogue has been laboring to impress the 'lay' membership with the fact (sic!) that it is the rabbi who is the authority on matters of religious procedure . . . "Nothing could be more alien to Judaism than the idea of any individual, be he rabbi or god, possessing the authority of Jewish law. The episode on Mt. Sinai as recorded in the book of Exodus views the Torah as a "covenant" contracted between Israel and God. The sovereignty of the law is derived squarely from all the people who voluntarily accepted the Torah. God, himself, does not possess the authority of law nor dare he command Israel without their consent. The Talmud further underscores this idea in a legend recorded in Tractate Baba Metziab. The authority of the "halakha", as reflected in the normative practices of the people, overrides the opinions of the rabbis and God. The distinguished Amora, Rabba, even questioned the validity of the covenant at Sinai because the thundering of God, etc., made the covenant appear as if it were contracted by the Jews under duress.

The father of Conservative Judaism, Zecariah Frank-

el, stressed in his "Darkei Ha-Mishna" the superiority of the period of the Second Temple where the sovereignty of Jewish law rested with all; the people, democratically, over the period of the First Temple, where a priesthood held authority. The task of the Rabbi, wrote Moses Mendelssohn in his "Jerusalem", is simply to teach. Only in peculiar matters and difficult points of law can the rabbi with the consent of the non-rabbi (in Judaism there is neither clergy nor layman) possess any authority. But burdening the rabbi with the authority of Jewish law as a matter of procedure neither does credit to the rabbi nor the non-rabbi eager to be relieved of his responsibilities. Thus those who maintain that the rabbi possesses the authority of Jewish law either confuse the role of the rabbi with that of a Catholic priest (who possesses authority) or are reneging in their duty to acquire a knowledge of Jewish law incumbent on every Jew.

The future of Judaism depends upon all the Jewish people who must creatively perpetuate Jewish law through study, practice and decision. Where the trinity of the rabbi-cantor-sexton are burdened with the responsibility of perpetuating Jewish life, creative Judaism must perish.

RABBI CHARLES FREUNDLICH

New Symposium Turns Up Intellectuals Who Affirm Judaic Heritage's Strength

Several months in the wake of the "Commentary" symposium which indicated that many younger intellectuals are alienated from their Judaic heritage, now comes a similar symposium which — if its subjects are any more typical than those queried by "Commentary" — would indicate opposite.

"Judaism", the quarterly publication of the American Jewish Congress, asked 21 American intellectuals to describe the sources and strength of their commitment as Jews.

Arthur Cohen

Perhaps not unexpectedly, the editors of "Judaism" got at least one response that objected to the whole project at the outset. Wrote author and founder of Meridian Books: Arthur A. Cohen, "I must lament the impulse which provokes symposia such as this and others. It encourages a species of spiritual nakedness and self-disclosure which is generally distasteful and, by and large, undistinguished. . . . Hence, my responses will be brief, cryptic, and, I hope, not a little elliptic and obscure. Anyone interested in more of what I think can go elsewhere and take the pains which I have taken."

"The God of Israel is all that I pursue," Cohen wrote. "In a universe of uncertainty, I wish

the certitude of the 'Jewish people'. The Jewish idiom and the Jewish experience are my equipment of travel. And since not the equipment, but the journey really matters, and will do, even though the familiar is to be preferred."

Michael Gelber

Another respondent, too, commented on the frequency of such symposia. Wrote S. Michael Gelber, economist and author of the forthcoming, "The Failure of the American Rabbi": "It has become a popular pastime these days for people to try to explain why they do the things they do, why they feel the way they feel and why they are the way they are."

As Gelber sees it, the essence of Judaism is to "feel for one's fellow man; to despise only evil; and to face life's frustrations and challenges with courage. . . . Clothed with the poetry of a Jewish literature, mellowed. . . by history, ritual and prayer, strengthened by a land, a language and a Torah, combined with all the nostalgias and sentiments of people who have braved the storms of time, these spiritual ideals of Judaism take on a richness and a warmth that make me want to belong."

Prof. Martin Friedman

To Maurice Friedman, professor of philosophy and religion at Sarah Lawrence, "my Jewish outlook and

commitment is, indeed, a fundamental source for my total life orientation. The Psalms, Job, the prophets, the Sayings of the Fathers, the Tales of the Hasidim speak to me more deeply than any other literature or tradition."

Prof. Milton Konvitz

Prof. Milton Konvitz of Cornell, an authority on civil rights and civil liberties, wrote: "Judaism must proffer human answers to divine questions because in Judaism man and God are never far apart, for man is made in God's image, and the ideal for man is to be as holy as in God. . . . It makes no difference whether we say that the questions are divine or human, or that the answers are divine or human, since God is somehow divine and man is somehow divine."

Responded Prof. Israel Knox, New York University philosopher: "Our style of life . . . cannot be a replica of a style which emerged out of other conditions and circumstances. But if it is to be an authentic and blessed style, it must build on that which was and not annual it. . . . Within the conditions and circumstances of the situation in America, our style of life, as it crystallizes, must move in the direction of Torah and Mitzvah, of learning and 'right action.'"

Verdict of anti-Semitic Jury Set Aside by Supreme Court

TRENTON (P-O) — The New Jersey Supreme Court reversed a decision of a jury charged with anti-Semitic remarks against a Jewish doctor accused of an unlawful sex act with a woman patient.

The woman and the doctor are both residents of Levittown. She was pregnant and undergoing hypnosis in preparation for delivering her child. True, the accusation was serious; however, several jurors testified that fellow members of the panel had displayed religious prejudice against the defendant, Dr. Donald G. Levitt, because he was a Jew.

One juror quoted another woman juror as saying of Dr. Levitt's twenty-five character witnesses: "Did you notice most of them were

Jews and even one of them was from the synagogue?"

On Dec. 19, the Supreme Court in a 7-to-0 decision, ordered a new trial, upholding the setting aside of the physician's conviction because of anti-Semitism in the jury. Prosecutor Martin J. Queenan was against a new trial, feeling that the juror's remarks were "observations and legitimate deductions made during the trial of the case."

Justice Haydn Proctor wrote that if the judge who presided at the original trial — Justice Thomas W. McGann — "found even one juror was so biased as to prevent her or him from objectively weighing the evidence, it was sufficient to set the verdict aside."

Milk & Honey Slips Y Cue Is Blooper

The magic world of theatre has not gotten its cues right. In this season's Broadway play, "Milk and Honey," it is mentioned in light and lilting dialogue that there is no YMHHA in Jerusalem; moreover, that Hadassah is responsible for the void.

This miscalculation of the facts was brought to the attention of the play's director by Mr. and Mrs. Hugo Daisheimer of Baltimore, when they recently attended a performance of the play which stars Mollie Picon and Mimi Benzell.

Mrs. Dalsheimer, Baltimore communal leader and chairman of the building and fund-raising committee of the Jerusalem YMHA Committee, was startled to

hear the following piece of business and dialogue:

American tourists visiting Israel were asked by a guide, "Wouldn't you like to see the YMCA, a magnificent building?" One tourist replied: "You mean the YMHHA?" The guide retorted, "No, we do not have a YMHHA." The tourist became upset and answered: "Well, I'll tell this to the Hadassah girls and you can imagine their reaction."

The play's director was surprised to learn from Mrs. Dalsheimer that there is a small YMHHA in Jerusalem and that it is not a Hadassah project but comes under the auspices of the National Jewish Welfare Board and the World Federation of Y M H A's and Jewish Community Centers.

Kimche Gazes Into His Crystal Ball To Picture Life In Israel in 1965-66

What will be the picture in Israel as 1965 fades and the year 1966 dawns?

Jon Kimche, editor of the "Jewish Observer and Middle East Review" who is considered one of the leading experts on the Middle East and Israel, attempts to answer this question in a series of prophecies quoted in the current issue of the "Observer".

The British Zionist Federation, which publishes the "Observer", allows Kimche complete freedom in the expression of his views on all subjects, economic, social and political.

Changed Population

"Possibly the most significant single feature of Israel in 1966," writes Kimche, "will be the changed composition of its population of two and a half million. Some 300,000 will be Arabs (apart from any Palestinian Arab refugees who may have been repatriated by that time.)

"Of the remaining 2,200,000 Israelis, a million will not be immigrants but native born Jews of whom three-quarters were born in the State of Israel after 1948. This means that there will be 750,000 native Israelis and some 200,000 child immigrants who have arrived since 1948, that is roughly half the Jewish population of Israel in 1966 who will have had no direct conscious experience of Hitler persecutions, the War of Independence or of Jewish life in the diaspora."

750,000 More by '66

Kimche points out that by 1966 another 750,000 former immigrants will have lived fifteen years or more in Israel and will have become fully absorbed and settled Israeli citizens for whom Jewish life in Europe or Arabia has become a remote and fading memory.

The great majority of Israelis therefore, he emphasizes, will no longer be refugee stock and will have increasingly less understanding, patience or sympathy with the refugee mentality of their parents and elders.

He sees these future generations as inclined to resent the refugee past and to attempt to ignore it, even if they can't forget it.

Kimche sees Israel by 1965 or 1966 . . . i.e. with the possibility of an influx of three and a half million Jews from Russia. He believes the Soviets may let down the hard hat that time and allow

the Jews to depart for the Jewish State.

The Unpredictable

"How do you live with so unpredictable a contingency?" asks Kimche. "How can you ensure that when the immigration deluge comes, if it comes at all, it will be a blessing and not a curse?"

"Here again the changing trend in Israel's population, linked with Ben-Gurion's national Zionism, has been the decisive factor. The principal objective of the preparatory period, which is to reach its climax in 1964, is to make Israel within her limitations as a small country, self-reliant in the areas of her major decisions, that is in foreign policy, defense, colonization development and in the economic planning of the domestic front."

Key Factor

"This last factor will also be the key to most of the others in this program, for it seeks — not for the first time but with a greater sense of urgency — to bring about a balanced economy with only a relatively small sector depending on unrequited aid and donations from abroad."

Kimche points out that in 1948 contributions from world Jewry accounted for 33 percent of Israel's revenue. By 1960, he adds, these donations covered only 8 percent of the budgetary income. By 1964 it is estimated this figure will drop to less than 5 percent.

When Will Other Eichmanns Be Flushed Out To Stand Trial for Their War Crimes?

When will the other Eichmanns be brought to trial?

This is the question that holds center stage now that the convicted architect of the mass extermination of six million Jews during the Hitler terror has been sentenced to death.

Others with hands hardly less bloody are still at large. Some hold high posts in the Bonn regime. Some walk the streets confident in the belief that time is their guarantee of protection. The world has forgotten, they assure themselves. Who wants to rake over old ashes now? The years, they gloat, have lulled the conscience of a complacent humanity to sleep.

The brutes are safe from reprisal.

There are signs and portents that their confidence may be misplaced.

For one, a motion has been presented before the Frankfurt-am Main state attorney's office, requesting the opening of the preliminary judicial investigation of twenty-four people accused of having committed every possible crime in the Auschwitz concentration camp.

Paul Arnsberg, writing in the Jewish Observer and Middle East Review, points out that it will take a year before legal proceedings begin, but when they do, events in Frankfurt will make clear to the German general public that

bringing Nazi criminals to the bar of justice is not a proceeding exclusive to a court in Jerusalem but is an obligation devolving upon the entire German people.

Arnsberg emphasizes that the Eichmann trial effect on German public opinion would have been greater if Eichmann had had a public trial in Germany itself. Many National Socialist Party members and the huge number of opportunists who often swim with the prevailing political stream were glad the trial took place in far away Israel.

The Frankfurt proceedings will bring the spectre of retribution a little closer to their consciousness. Evidence against the Nazi criminals has been assembled by the Central Office of the Land Justice Administration for the Punishment of Nazi Crimes which was set up in Ludwigsburg some three years ago.

The office since its inception has initiated proceedings against some 900 people accused of major crimes. In the final analysis, according to Arnsberg, the question is in the trial of Nazi criminals is this: Are only the major criminals involved, those who committed direct acts of murder or will proceedings also be taken against the far greater number of guilty ones who, knowing all, carried out

a function of any kind in the SS death factory?

Evidence before the Central Office for the Punishment of Nazi Crimes makes unmistakably clear that every SS man knew what he was undertaking for he took an oath pledging loyalty to Hitler and Himmler in carrying out their campaign for the planned extermination of the Jewish people.

"The atmosphere of the Federal German Republic," declares Arnsberg, "can only be cleared if the background of these criminals is uncovered and they are brought to book no matter what their social position may be today."

"It will only be possible to speak of real denazification in Germany if this cleansing storm is unleashed."

Scram, Spinoza!

The rabbi intoned: "Hereafter no one shall speak with thee, nor be with thee under one roof. May calamities fall upon thee and thy star be dimmed by clouds. . . ." The ram's horn sounded the tones of doom — and Baruch Spinoza was formally cast from the flock, in Amsterdam, in 1656.

Oldest Community

Belem has the oldest Jewish community in Brazil.

WJC Seeking Evidence Against 4 Nazi Brutes

NEW YORK (P-O) — The World Jewish Congress in New York has been asked to help obtain evidence against four aides of a twentieth century Haman whose grim record of Jewish persecution is about to be unfolded in Germany.

Heinrich Hamann, 52, former S. S. Hauptscharfuhrer and Criminal Commissioner for Nowy Sacz in Poland, has been under ar-

rest in Germany since May 1960, for crimes committed between 1940-1942.

The list includes: robbing, beating and killing thousands of Jews; shooting, drowning, burying alive 300 individual Jews; eye-gouging and stabbing a Jew to death; killing a Jew by throwing him from a second floor window; drowning a Jew in a barrel of oil for trying to get some gasoline; shooting children for selling cigarettes; setting a 75-year old Jew's beard afire.

The investigation into Hamann's criminal activities has extended to his four aides: George Urban, former police lieutenant in Limanowa; Egbert Brook, a criminal assistant in Nowy Sacz; Guenther Labitzke, a Gestapo officer, and Josef Rouenhoff, a criminal assistant, at one time in charge of the Jewish section of the Gestapo.

Hamann is about to go on trial for his crimes. Persons who can identify any of his four aides or who have any information about them are requested to contact Dr. Nehemiah Robinson, director of the Institute of Jewish Affairs, World Jewish Congress, 15 East 84th St., New York, N. Y.

Lubavitchers Opening Philadelphia Office

PHILADELPHIA (P-O) — The Lubavitchers are going to open their fourth regional office here.

Rabbi Abraham Shemtov has been appointed to head the office, which will serve not only the city but also the surrounding regions.

Other regional offices of the Lubavitchers, all under the direction of their Merkos L'Inyonei Chinuch, the Central Organization for Jewish Education, are in Chicago, Miami and Detroit. The Organization is under direct supervision of the Lubavitcher Rebbe himself.

A fifth office in still another center of Jewish population is expected soon, it is reported.